

The Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXXVII.—NEW SERIES, No. 1582.

LONDON: WEDNESDAY, MARCH 15, 1876.

PRICE UNSTAMPED 5d.
STAMPED 5d.

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Ecclesiastical Affairs.

THE SET OF THE TIDE.

HE who has stood upon the sea-shore and watched the inflowing of the tide may sometimes have observed how, when it reaches some pebbly ridge, the more obvious evidences of its progress cease to force themselves upon the attention. There is an end, for the time being, of the visible rush of the invading water. The usual marks by which the eye measured the difference, from half-hour to half-hour, of the breadth of shore covered by the sea, have, one after another, disappeared. There is, perhaps, less noise than before—less to attract the eye, and to give to the mind an idea of advancing motion; but, in reality, what seems to be lost in breadth is gained in depth, and the comparatively silent increase of the bulk of the invading waters, wherever it can be accurately gauged, proves that there is no diminution of the action of that subtle force which impels the flow of the ocean shoreward. The same thing may be said of the advance of various forms of public opinion on questions of a moral nature. Its course is occasionally rapid and noisy; it seems to cover in a very short time large breadths of the public thought; it then meets with some obstruction which appears to put an end to its advance. But the appearance is illusory. The advance, perhaps, cannot be distinctly measured, but anyone who will take the pains to observe some single register of its volume, may satisfy himself that the laws by which mental operations are governed continue as actively operative as when their effects could be more distinctly determined.

There have been times, not very frequent, it is true, when the question of the Disestablishment and Disendowment of the State Churches of Great Britain seemed to gain upon public opinion at a rapid and even a rushing rate. The legislative consummation at which it pointed, once deemed beyond hope or fear, was judged by many obtrusive signs to be approaching. "It is coming," men said; "it is inevitable; it is pretty close at hand." They drew their inferences from phenomena which could hardly fail to attract their notice. A check occurred, or what appeared to be a check. The election of a Conservative Parliament changed, if we may so say, the whole series of evidences from which public opinion drew its conclusions. But, in truth, there is no difference in the rate

of progress, but only in the modes of its manifestation. They who have observed the comments of the press, metropolitan and provincial, upon the recent discussion in the House of Commons of the Burials Question cannot but have discerned that what has lately been wanting in the outward of popular conviction has been more than made up by the depth and silent force which progressively characterise it. We venture the assertion that never at any former period has the main principle at issue so practically swayed the public mind. It has taken, undoubtedly, a somewhat different shape to that which it assumed some four or five years ago. But the depth to which it colours ecclesiastical thought in this country, as well as the area over which it extends itself, has never been so great as at the present moment. We are guided to this conclusion, as we have already intimated, by the tone of the newspaper press in reference to the Burials discussion. It may have seemed to put the question of Disestablishment somewhat ostentatiously on one side. But any intelligent reader of the public journals, who may have looked underneath the surface of conventional expression, will have found, we think, sufficient proof that all those elements which must enter into a clear understanding and a corresponding appreciation of the principle of Disestablishment, have obtained, and are progressively obtaining, a deeper and more practical hold upon the mind of the British public.

We are told, it is true, that the efforts of the Liberation Society for the legislative realisation of its object, are still as likely to be unsuccessful as they were at the beginning of its course. The question advances, it is said, towards maturity, but owing to a totally different cause than that to which Liberationists are wont to refer it. The blind intolerance of no inconsiderable section of the clergy, their arrogant assumptions, their scandalous divisions, their obvious tendencies to deviate from the principles of the Protestant Reformation, are doing, it is said, far more than all the zeal and labours of the society can effect for the deposition of the Church of England from its legal supremacy. Be it so, is our response to the observation. It is not only unlikely, but it is also undesirable, that a politico-ecclesiastical arrangement which so largely influences other arrangements, social as well as political, should be set aside exclusively by force external to itself. That which would appear to be the fittest agency for dissolving the connection between Church and State should become developed in the minds of Churchmen as well as in those of Nonconformists and non-religionists. But it is puerile to deny that open discussion of the various phases of the question, as they present themselves to view in modern times, necessarily affects the thought and sentiment of those who adhere to the Church, as a spiritual organisation. Will anyone seriously contend that a thousand public meetings or lectures held during a single year—all of them for the purpose of exhibiting in some form or other the truth of the disestablishment principle—if it be admitted that the principle is founded in truth, and the published reports of those meetings, more or less fully and accurately, in local journals, can fail of influencing, perhaps imperceptibly to themselves, the standards of

judge of the characteristic exhibitions of sacerdotalism by their clergy? They are being led by indirect ways towards an end which, for the present, they would fain evade. They are not consciously guided by the agency of the Liberation Society, very possibly they are not consciously taking a course which will conduct them to Disestablishment. But in the light of the teaching of that society, to which they cannot wholly shut their eyes, they yield their minds to convictions, suspicions, hopes, and fears in the contemplation of the actual condition of the Church Establishment, which are gradually preparing them for acquiescence in the notion of a free Church, which will avail mightily when the time for action has arrived.

Already, it may be observed, the claims of the clerical orders within the Establishment, and those of other religious teachers outside its pale, are being contrasted with the essential elements of a truly national Church. State endowments of religion it is seen cannot be made compatible with the independence of the clergy. This, in effect, disposes of the question of reform in lieu of Disestablishment. But there are a score of different ways in which sound thought upon any single aspect of a given question disposes the minds which entertain it to be receptive of the other aspects which it may successively present. It is thus that public opinion ripens; thus that great questions obtain their hold upon it; thus that, as one year meets another, what was once a bugbear to the minds of the more educated class will come to be thought, not merely expedient, but inseparable from the highest culture of practical religion in this country.

MR. R. W. DALE ON THE DISESTABLISHMENT QUESTION.

MR. DALE's article in the *Fortnightly Review* forms an appropriate supplement to the remarkable series of speeches by which he and Mr. Rogers have done so much to educate public opinion on the State Church question. As to the fundamental principles on which disestablishment is advocated, it is very difficult, if not impossible, to say anything new. But Mr. Dale's immediate topic is not the abstract question—it is the "disestablishment movement"; and this, as the latter word implies, undergoes constant change. It affects now this and now that class of the population, whose reasons for joining in the agitation may be very various. It influences party policy; it stirs the mind of political leaders with growing anxiety. And in all these ways the movement presents itself successively in so many new aspects that a summary of its latest phases from a master hand must necessarily be instructive, and might at any moment prove to be of immediate practical import.

After introductory observations, in which, while doing full justice to the deep religious convictions of those who started the movement, Mr. Dale notices some changes of opinion within the last thirty years as to the functions of the State—changes which have to some extent necessarily modified the arguments used on Liberation platforms; he observes, what, indeed, must be recognised by men of the most opposite ideal theories, that the question has become one of practical politics and has passed to the "positive stage." It will be impossible for any critic such as Mr. Freeman to complain of an inadequate recognition on the part of the writer of the formal identity between Church and State. It is precisely this recognition that gives point and force to his description of the intolerable incongruities which have arisen

between the constitutional form on the one hand, and the actual realities of modern English life on the other. Thus, as he puts it with indisputable truth, "half of the people attend public worship of some kind, and of these half refuse to attend the service of the national church, and the enormous majority of the remaining half are either actively hostile to the existence of the establishment, or sloughishly indifferent to it."

But could not this incongruity be remedied by some well-considered scheme of "comprehension"? No, says Mr. Dale, there are two insuperable difficulties, or rather sets of difficulties in the way of this amiable proposal. In the first place that fourth of the population which avails itself of Anglican ministrations is not sufficiently at one in its own ideas of what a national church should be, to make any definite proposition. What the Ritualist would suggest the Evangelical denounces; and both unite to repudiate the nebulous expansiveness of the Broad Churchman. In the next place Dissenters, whether rightly or wrongly, absolutely refuse to be "comprehended." Or, as Mr. Dale well puts it, "a few Nonconformists might be disposed to consider and to accept a scheme of reconciliation, if the scheme were of a kind which it would be impossible for a statesman to submit to the House of Commons, and which would make Churchmen more furious than any scheme for disestablishment and disendowment; but no scheme, possible or impossible, would have any appreciable effect in diminishing the strength of the great Nonconformist denominations." We wonder whether those who so innocently lisp about comprehension ever for a moment realise the enormous practical difficulty interposed by the Anglican doctrine of "Orders"? Do they imagine that the descendants of the Puritans and Independents will surrender their latitudinarian views about the right of ministration in the Church, at the very time when the growing rationalism of the age is, on this point at least, distinctly in their favour? Or, is it expected that the Ritualistic reaction will be suddenly arrested, and the advocates of apostolical succession compelled to share their State function with men to whom they scornfully deny even the "laudatory epithet" of reverend?

But, if comprehension is impossible, there is only one other practical alternative. It is incredible that half, or three-fourths, of the population will much longer contentedly allow vast national funds to be deliberately employed for the purpose of authoritatively discouraging, denouncing, or even persecuting, their various forms of belief or unbelief. This is the actual state of the case as put by Mr. Dale:—"The State is on the side of the faith and polity of the dominant sect, and to that extent is hostile to all other sects. By the encouragement and aid which are given to one church it does its best to depress and to defeat all other churches." Not only so; but the canons, which, if not legally binding, are at least formally the laws of the Church; and in a minor degree the whole body of the liturgy and articles, which are part of an Act of Parliament, do actually condemn as schismatics and sinful the whole religious life of half the worshipping population. It is all very well to say that this means nothing. So much the worse for the national religion which indulges so largely in meaningless phrases. Are disbelievers in the Athanasian Creed to be solemnly condemned to everlasting perdition fourteen times in the year in a public legal ceremony by authority of the State, and are they to be satisfied by being told that the State is only enacting a hideous farce? They may, indeed, smile at the impotent curse; but as English subjects they may surely have a word to say in the interests of national morality.

Mr. Dale, however, has no difficulty in proving that not only national morality but the most substantial individual rights are affected by this intolerable hypocrisy. "Landlords, who refuse farms to Dissenting tenants, may fairly say that they are only acting in the spirit of the ecclesiastical policy of the nation. The power of the State is used to maintain the Establishment; the power of the landowner may be used just as legitimately for the same purpose. The evil spirit is contagious." We should think so. It cannot be pleasant to have a tenant who, "without doubt, shall perish everlastingiy;" or even one who, by national authority, is condemned as a perverse schismatic. It is little wonder, therefore, that men, so loyal to the constitution as the landed aristocracy, should occasionally even better its instructions. The spectre of a disestablished sect, gorged and bloated with national wealth, does not terrify Mr. Dale into acquiescence; and for very good reasons. At the prick of common-sense the wind-bag, which forms the devouring maw of the spectre, col-

lapses. "To make any such provision for the re-endowment of the English Church as was made in the Act of 1869 for the re-endowment of the Irish Church would be contrary to all principles of sound policy; the State would discharge its duty by providing for the ample recognition of the vested rights of the clergy individually." Very effective likewise is Mr. Dale's account of the reasons why the disestablishment movement did not begin earlier, and has not spread more rapidly. And the article concludes with a reference to the change coming over the lately-enfranchised masses of the people, which, in our opinion, unmasks the batteries that will make the effective breach in the fortifications of sectarian monopoly.

THE NEW BURIAL RETURNS.

To the Editor of the Nonconformist.

SIR,—The returns which Mr. Osborne Morgan moved for last Session were not published—even in a summarised form—until the day before the recent debate, and, consequently, there was no time for the preparation and publication of a complete analysis.

I now subjoin a statement of facts, which, so far as mere statistics are concerned, completely cuts away the ground from beneath the feet of those who have for months been asserting, and who re-asserted on the 3rd inst., that the grievance inflicted on Dissenters by the existing burial law is being reduced to a minimum.

Yours truly,
J. CARVELL WILLIAMS.

Serjeants'-inn, Fleet-street, March 13, 1876.

The return ordered to be printed by the House of Commons on the 23rd February, 1876, contains particulars received from 7,369 parishes; it being stated that returns have not been received from 2,339 parishes.

The population of the 7,369 parishes from which the returns have been received is 20,503,870; whereas the population of the 2,339 parishes from which returns have not been received is but 2,208,396. It is, therefore, in regard to the parishes with but a small population that information is lacking, and those are just the parishes in which there is likely to be the smallest number of Dissenting burial-grounds.

The return completely disproves the assertions that the burials grievance is felt within but a limited area, and that that area is constantly diminishing in extent.

For (1) in 7,369 parishes there are but

2,833 Dissenting burial-grounds,
539 cemeteries having unconsecrated ground,

and therefore but 3,372 places in which Dissenters can bury with their own services; leaving 3,997 parishes, or more than one-half, in which they must submit to the rites of the Church of England, or, in the case of the unbaptized, be buried without any service whatever.

So far from its being true that Dissenters have, in a large number of cases, burial places of their own, they have but 2,833 such places now open; while, in the places included in the return, they have 14,060 places of worship! On the other hand, out of 11,267 churches, as many as 9,989 have churchyards. It is also to be borne in mind that the burial-grounds of Dissenters are, as a rule, but small, and that none but purchasers of graves can claim, as of right, to be interred in them.

(2.) Instead of a large number of the churchyards being closed, out of the 10,783 included in the return, only 794 have been closed; leaving 9,989 still open!

3. Instead of its being true that the closing of churchyards is rapidly proceeding, it is shown by another return ("Return of Burial Grounds partially opened and closed by Orders in Council from 1854 to 1875," dated March 2, 1876) that the process is very slow. Thus, while in 1854 and 1855—just after the earlier Burials Acts had been passed—as many as 541 consecrated burial-grounds were closed, and 345 partially closed, in the following years, down to 1875, only 119 were wholly closed, and 700 partially closed; which is an average of not more than six a year wholly closed, of thirty-five a year partially closed, and of about forty a year either wholly or partially closed.

Instead of its being true that cemeteries are being fast provided under the Burial Acts, the 7,369 parishes included in the return contain only 619 cemeteries provided under those Acts, and only 539 contain unconsecrated ground. The bulk of these have been provided in twenty-two years; which is at the rate of about 28 a-year.

The Home Secretary's cemetery statistics somewhat differ from these, but the result is substantially the same. He states that—

Up to 1856 there had been provided 400 cemeteries.

From 1856 to 1875 235

In 1875-6 36

Making a total of	671
for 9,708 parishes!		

The Home Secretary states that these 671 cemeteries provide burial places for a population of fourteen millions out of twenty-two millions; but that does

not in the slightest degree diminish the importance of the fact that there are nine thousand and thirty-seven parishes in which cemeteries under the Burials Act do not exist. It matters nothing to the eight millions who are without such cemeteries that fourteen millions of their countrymen have them.

As it has been asserted that in Wales Nonconformists have numerous burial places, the figures in the return relating to Wales are extracted separately.

Including Monmouthshire, the number of parishes included in the return is 613; having a population of 1,038,829.

These contain 819 churches; attached to which are 788 unclosed churchyards.

They contain 1,946 Dissenting places of worship; and these have 663 unclosed burial places attached; or less than one in three.*

The cemeteries under the Burial Acts, having unconsecrated ground, as stated in the return, are 21; but the Clerk of the Anglesea Union states that four in Anglesea have been omitted, and it is believed that a few others have been omitted. Adding those in Anglesea, the number would be 25, and, if to these be added the 663 Dissenting burial-grounds, the total number of burial-grounds available for the services of Welsh Nonconformists in the parishes included in the return is 688, and that for a population of above a million, of whom probably seven-eighths are Nonconformists!

ECCLESIASTICAL NOTES.

OUR reports of the meetings connected with the disestablishment movement will indicate to the reader that we are more clearly on the eve of a very exciting contest than probably many of the supporters of that movement have expected. The violence of opposition is extending. Our necessarily brief reports can convey very little idea of the scenes that take place at some of the meetings. No one who has not been present can imagine them. Not merely roughness but ruffianism is exhibited by men who appear as Church defenders, and in a form that is the most degrading, not to those who have to oppose them, but to themselves and their Church. There seems, also, to be a systematic attempt to get possession of meetings by forged tickets. We have given illustrations of this in times past: another illustration is given this week. We believe that the Liberation Society is keeping a collection of these tickets. What will ultimately be done with them we do not know. They might be either frauded or burned. We can imagine that the Disestablished Church will not desire to frame them, but, perhaps, after disestablishment, they might be handed over to the trustees of Dr. Williams' Library, who must have many mementoes of a somewhat similar character. No: after all, let them, in the end, be burned, and with them everything that might tend to perpetuate the memory of a State-Church.

Everything: even the proceedings, proud as we are of them now, of those Halifax Free-Churchmen—and that means the majority of the population of Halifax—who have declared that, come what may, they will not pay the vicar's rate. We give some account of a remarkable meeting held at Halifax upon this subject last week. With the delay in the settlement of this question, the feeling against the rate seems to extend, and to intensify. The meeting last week was held "for the purpose of making and signing a sufficient rate or assessment for raising the Halifax township's proportion of the vicar's annual stipend, and for appointing a clerk and collector thereof." But even Acts of Parliament are comparatively powerless against a united people, and the Act for levying the vicar's rate was powerless upon this occasion. The levy needs five signatures, and these five signatures were not obtained. A collector is needed; the collector was not appointed, but a resolution was almost unanimously carried adjourning the meeting to September 13. It remains with the new vicar to decide whether he will issue a mandamus or take other legal proceedings to obtain his income. It will take him a long time to do it, for there are not hundreds, but thousands, of the ratepayers who will not pay, and it has been resolved that every case, if the cases should be brought to trial, shall be separately tried. In the legal expenses, thus incurred, the vicar's rate will more than vanish. Meanwhile, the anti-rate movement has become so formidable that the Government are about to propose a select committee of the House of Commons—Mr. Disraeli's panacea for all immediate troubles—to see what can be done in the matter.

We have asked ourselves whether the Vicar of Halifax is a member of the Protestant Alliance. We do not know, but the question naturally arises upon

* This proportion is about the same as that shown by the statistics obtained by Mr. Richard, M.P., and given by him in the debate on the Burials Bill in 1875.

reading a circular which has just been issued by that body relating to the endowment and support of Romanism in this country. We are indebted to the statements made in this document for some information which it is well to have put together; such, for instance, as the amounts of the annual grants made by the State for "Romish purposes." They are of all sorts, including payment to chaplains, grants to schools, colonial grants to bishops and priests, and altogether the sum of 1,052,657*l.* is made up, and with the addition of the cost of Romanist criminals to the country, the total is exhibited at 1,481,819*l.* But not honestly, for we find the capital sum of the Maynooth grant included, and the Canadian statistics look rather questionable. What we wish to observe, however, is this. If the Protestant Episcopalians who object to the endowment of Romanism had the smallest eye for justice, they would see why Protestant Dissenters should object to the endowment of both Protestant and Romish Episcopalians. The friends of the Protestant Alliance will get rid of the grants to Romanism when we get rid of the grants to Episcopalianism and not before. The Romish Church has just as equitable a claim upon the State as the Protestant Episcopal Church.

The daily papers of yesterday record the death and burial of Mr. Thomasson, once a prominent member of the Anti-Corn Law League. Mr. Thomasson was the son of a member of the Society of Friends, and his funeral was attended by some members of that society, including Mr. John Bright, M.P., and Mr. Jacob Bright, M.P. Mr. Thomasson was buried in a parish churchyard without a service. This fact is recorded in some journals, but the reason is not recorded. A silent burial in a parish churchyard is illegal. Yet in this case the parochial clergyman whose duty it was to read the service over the remains of the deceased did not make his appearance. We have the information that the Bishop of Manchester relieved the incumbent of this duty by a special dispensation. It was a well-intentioned and a graceful act, and therefore we do not care to question its legality.

We are daily getting more information as to the proceedings of the Irish Church Commissioners. We have already stated the main facts of their case, and how the disendowed Church has obtained some three millions more than it was intended to give to it. Here we have a representation of how part of the business was managed:—

The purchase and sale of glebe houses produced a loss in a singular way. The commissioners were bound under the Act in purchasing to compensate the incumbent for his life interest in the glebe house, garden, &c., but were obliged to sell the fee to the representative church body at a nominal value. Eight hundred and eighty glebes were thus bought and sold; bought for 384,000*l.*, and sold again to the representative church body for 120,000*l.*; in fact, by selling the glebes and buying them back the Irish Church pocketed 264,000*l.*, and got the glebe houses into the bargain. As the commissioners report the fund would have been 264,000*l.* better if the glebe houses, gardens, and cottages had been made a present of to the incumbents for their lives, and then to the representative Church body.

Never mind; the experience in disendowment that we have gained is worth all the money that it has cost.

SCOTTISH CHURCH NOTES. (From our own Correspondent.)

I mentioned in my last that Dr. Wallace, of Edinburgh, had given notice of a proposal to shut the door by which the rubbish of the Free Church was being shot into the Establishment. His proposal has since been made and rejected. By a majority his presbytery have resolved to continue what the witty professor called the "mouse-trap and bird-lime system of legislation" which the Church adopted at last Assembly. Formerly when a minister from another denomination wanted to get into the Established Church he had an ordeal to pass through. First, his application was considered and pronounced upon by the local presbytery within whose bounds he happened to live, and then the case was further judged by the supreme court—the General Assembly. A rule like this still prevails in the Free Church and the United Presbyterian Church. But since the Patronage Act was passed, and the door was invitingly thrown open for the re-entrance within the fold of Establishment Free Churchmen, it was considerably argued that some among the weak-kneed brethren might after all object to go back in the light of the sun; and so a new law was passed making it possible for the thing to be done without beat of drum and under cloud of night. A committee was appointed for the business, and now a man may seek inside at any time of the year, and without

the outer world being informed upon the subject. You can guess what an agreeable change this must be, when I mention that while the old state of things still continued, Dr. Badenoch, of that excellent Church of England newspaper the *Rock*, sought admission into the Presbyterian Church of Scotland and was refused. The doctor will now, no doubt, apply again, and if with the same want of success, the fact will not be trumpeted in the papers as it was before. Dr. Wallace, who, though a tremendous Broad-Churchman, is almost inconveniently honest and straightforward, does not like this hole-and-corner method of managing matters, but his co-presbyters don't happen to be bothered with his scruples, and by a majority of, I think, 16 to 9, it was decided that, so far as they were concerned, the back-door should be kept open. Much good may it do them!

Did you happen to notice the remarkable speech of the Lord Provost of Glasgow? He is a Churchman, but in the most barefaced way he has asked his town council to co-operate with him in disestablishing the Church in that city! You may not think well of his scheme, but his assumptions were certainly most significant. Disestablishment, he coolly argued, is certain to take place—say, in ten years. Well, the ecclesiastical income of the corporation is less by some 3,000*l.* a-year than the expenditure, and if we go on paying that for ten years, and then have to compromise with the Church and pay a lump sum to it, we shall have a burden to bear. It will be 30,000*l.*—twenty-three years' purchase of the endowments. Let us anticipate the evil day by disestablishing at once, giving up the churches and their belongings to their present occupants, and letting them shift for themselves. We shall never do the thing cheaper. The wise men from the Saltmarket saw the thing at once, and a committee has been appointed to carry the measure, if possible, into effect.

We are on the eve of our second election of school boards under the new education scheme. That scheme, as you are aware, embraces the whole country, and every parish or cluster of parishes, if they are very small, has its own school board. I have no doubt that many local reports will be published, showing what the results have been, and from my own knowledge I can testify to the immense benefits which have followed the new order of things. New school edifices have been erected; great additions have been made to the teaching staff; a far larger number than before of scholars have been receiving education; and, what is better than all, an amount of earnestness and enthusiasm has been thrown into the conduct of the schools, which has issued in the happiest consequences to those who have been receiving instruction. On the school boards all the seats have been represented. No doubt in some places troubles have arisen out of party feeling, but in the immense majority of cases the system has worked smoothly and admirably, and Scotland bids fair to be truly what it has long—not quite justly—had the reputation of being, one of the best educated countries in Europe. The elections, will many of them take place within a month. At present there seems little excitement, but that may break out at any moment.

THE DISESTABLISHMENT MOVEMENT.

METROPOLITAN MEETINGS.

FINSBURY.—On Monday, March 6, Mr. Geo. Kearley lectured in the Banner-street Lecture Hall, St. Luke's, on "Disestablishment," Mr. T. Turner in the chair. There was a good audience, which responded with great enthusiasm to the various points of the lecture, and at its close there was a good deal of friendly questioning and discussion. Mr. H. Wigg also addressed the meeting, which concluded with very hearty votes of thanks.

BOROUGH-ROAD.—Mr. J. Fisher lectured here to an appreciative audience on March 7th. A. Dunn, Esq., occupied the chair, and the Rev. G. McCree and other gentlemen took part in the proceedings.

HIGHGATE.—On Wednesday, March 8, Mr. Kearley delivered a lecture on "Disestablishment" in the Congregational Schoolroom, Highgate, W. Green, Esq., in the chair. At the close of the lecture, which was very heartily received, the Rev. G. D. Bartlett, M.A., the Rev. Josiah Viney, and Mr. Clarke addressed the meeting, which closed with very cordial votes of thanks.

THE PIMLICO ROOMS.—On Thursday evening a good meeting was held here. Alfred Wright, Esq., occupied the chair, and gave a very thoughtful address. Mr. Fisher spoke at length on the advantages which disestablishment would confer both on the Church and the nation. His remarks were very cordially received.

WOOLWICH.—On Tuesday evening week Mr. Fisher lectured here on "Ritualism, what it is, and how to deal with it." W. Willis, Esq., LL.D., occupied the chair. The Alexandra Hall was

crowded, many being unable to gain admission. The lecture was received with much enthusiasm. Mr. Reed, of the Church Defence Institution, put in an appearance, and opposed, but without affecting the result, for a motion in favour of disestablishment was carried almost unanimously.

PRESTON.

The largest meeting that has taken place in Preston for many years was held at the Corn Exchange last Tuesday, when the Rev. Charles Williams, of Accrington, attended to reply to Dr. Lee and Dr. Hayman, who had recently addressed a Church Defence meeting in the town. The meeting was of the most uproarious character. The *Preston Guardian* says:—

The announcement that Mr. Williams delivered his address will imply a wonderful amount of hardihood and even bravery, both moral and physical, in the lecturer, and a not less display of tact and judgment on the part of the promoters of the meeting. The scene near the exchange at the time of opening the proceedings approached was of a very exciting description. A very number of people had assembled, and clamoured loudly for admission. But it was found that a large number of forged tickets were being presented, and so soon as that was ascertained careful scrutiny was exercised to prevent the admission of the holders, and this led to considerable delay. In the meantime the Church defenders who had gained access to the meeting were very noisy. But there were also present the Rev. A. B. Beaven, the Rev. J. T. Mackintosh, and W. P. Park, Esq., J.P., and those gentlemen exerted themselves to secure some fair approach to order. This, with comparatively slight interruptions, was continued till a little after ten o'clock; when at the mention of Her Majesty's name by the lecturer the pent-up fury of the roughs burst all bounds, and the meeting broke up in the wildest confusion.

The Rev. W. R. Samson presided, and spoke amidst cheers and hooting. Mr. Williams was received with vociferous acclamation, which drowned the hooting. He spoke upon various points, in reply to Dr. Hayman especially, and with great effect. The report of this lecture, which must have been delivered amidst great difficulties, occupies more than three columns of the *Guardian*. The close is described as follows:—

The Chairman said they knew as well as he did that unless a question was in black and white they could not understand what was meant.

The Rev. J. T. Mackintosh said if it had been announced at the beginning he would have written his questions.

Up to this period some semblance of order had been preserved in the meeting, but now the chairman seemed to have lost control of his audience, although he endeavoured to preserve it. From this to the end the wildest confusion prevailed. The Rev. Mr. Mackintosh left his seat and approached the platform, and a number of "lamps," imagining that he would be attacked, rushed over the forms towards him. Two men got to fighting, and there were loud cries of "Police." There was intense excitement, and one or two rash-brained fellows pulled off their coats and yelled threats, inciting their fellows to "let them have it." Many of the women retreated as rapidly as possible from the room, others made for the platform. Some of the noisiest of the men suggested several times that they should be pulled off. Cheers were given for the Queen and for the curates who had attempted to get a hearing during the confusion. Mr. Oglethorpe had a posse of constables in readiness down stairs, and these were marched into the room. The chairman dissolved the meeting, and acquainted Mr. Oglethorpe with the fact.

The superintendent then requested those assembled in the vicinity of the platform to leave the room, and the appearance of the officers silenced several of the more noisy fellows perched on the front forms. At the call of the Rev. Mr. Mackintosh a meeting was commenced at the north end of the room. A number of the rowdies devotedly gathered round the two rev. gentlemen who had figured conspicuously during the evening amongst the Church "defenders," and as the Rev. Mr. Mackintosh was commencing a series of strictures he had in store on the lecture of the evening, one of the gas jets was put out. The room was then speedily cleared, but not before it was transformed into something which could only be compared to an outbreak of fury in a lunatic asylum.

The lecturer was escorted to his lodgings by the police, and in the delirium of joy the galaxy of "stars" clustered round the Revs. A. B. Beaven and J. T. Mackintosh, and ran the two rev. gentlemen through some of the streets in a cab which had been taken without permission from Harding's stables.

MR. GORDON'S MEETINGS.

OTLEY, YORKSHIRE.—On Tuesday evening Mr. Gordon was to lecture in the Mechanic's Institute, Otley, where a Liberation meeting was held some time ago, and a reply meeting after. Considerable excitement had prevailed, and somewhat tart placards, *pro* and *con*, had been freely displayed, but no one anticipated the scene that took place. The large hall was crowded, and all sorts of noises greeted the appearance of the chairman (Mr. Johnson), and lecturer and friends, and, on the lecturer rising, another gentleman rose too, and this kept on for some time, rousing the feelings of persons present on both sides. It was soon very clear that it was all over, and though Mr. Gordon went on for awhile, he was obliged, at length, to say that he had other places to think of, and could not go on pitting himself against such a mob. Another trial, and just the same results. Numbers of sparrows were let loose, and their affrighted flight and dying agonies brutally cheered. Several severe rushes were made, but the police only appeared when all was over. Mr. Gordon will, of course, go again to Otley.

ILKESTON, DERBYSHIRE.—On Wednesday evening Mr. Gordon lectured in the Town Hall, Ilkeston,

the Rev. W. Griffiths, of Derby, presiding. There was a capital audience, and here again the noisy element was present, but was not quite so unruly, and was held in check a good deal. Mr. Gordon got through his lecture pretty well, and then some discussion took place, and a resolution was proposed by the other side. An amendment was at once submitted and carried—the second case recently in which the opposition has been too sharp for its own interests. The curate was present, but left the opposition to his young men. The meeting was a great success every way.

MATLOCK.—On Thursday evening, Mr. Gordon lectured in the Assembly Rooms, Matlock, Mr. Bloom presiding; and, despite the terrible snow-storm, a good meeting and hearing. No opposition, although it had been threatened. Hearty votes of thanks.

BRIGHTON, NEAR SHEFFIELD.—On Saturday evening, Mr. Gordon was at Brighton, near Sheffield, and here, the United Methodist Free Church school being too small, an adjournment was made to the chapel, Councillor Knott presiding. A first meeting, and great interest, the vicar of the parish and other clergymen being present, and very soon making themselves heard. However, Mr. Gordon rattled on, and the vicar at once undertook to demolish him, Mr. Gordon adding that fortunately, a few friends (Messrs. Rawson and Muscroft, &c.) had come with him from Sheffield, and they would look after his remains. A lively debate then took place, and the vicar soon began to talk less about demolishing anybody. Some of the clerical interruptions were turned to instant account by the lecturer, to the delight of his audience, many of whom had come from miles around. Enthusiastic votes of thanks, and "come again!"

MISCELLANEOUS MEETINGS.

LEICESTER.—We reported last week a public meeting, held at Leicester, addressed by Mr. J. A. Picton, M.A., and Mr. John Fisher. This is to be followed up by a series of historical lectures, the first of which was given on Tuesday evening by the Rev. A. Mackennal, B.A. The room was crowded. Mr. Alderman Stevenson occupied the chair, and had scarcely commenced his address when the crowd became so great that it became necessary to adjourn to the chapel, which, also, was very soon filled. The Chairman gave a vigorous address, dealing with what had been accomplished in the past, with some of the forms of Churchism and the work of the future. Mr. Mackennal then proceeded to deliver his lecture, the subject of which was "Henry VIII. and the Reformation." We regret that our space this week does not enable us to give a report of an evidently masterly address. At the close Mr. Alderman Vicars moved a vote of thanks, which was seconded by Mr. Paget, and carried with acclamation.

SALFORD.—The Rev. J. S. Balmer lectured in the Free Library last Tuesday. Mr. Foden occupied the chair, and there was a crowded attendance. The subject of the lecture was the "Relation of the State Church to the Civil and Religious Life of the Nation," and in the course of the address Mr. Balmer was continually interrupted by a number of the audience, who were evidently opposed to his opinions, and who wished to question his statements. At the conclusion of the lecture the chairman announced that, in consequence of the interruptions during the delivery of the address, no questions would be allowed to be asked, although several gentlemen had come evidently prepared to refute the arguments employed by the lecturer. This announcement was the signal for general disturbance, and several free fights took place at the lower end of the room. The aid of the police was called in, and by direction of the chairman, many of the opposing party were roughly ejected by several stalwart policemen. No one, however, was given into custody, and the proceedings abruptly terminated with votes of thanks to the chairman and lecturer.

ARDWICK.—On the same night Mr. J. K. Applebee, of Bolton, lectured in the Town Hall here, Mr. W. Bond in the chair. The lecturer met with great interruption and so much noise that little could be heard. Shouts, exclamations, and songs went on all through, and at last the lecturer resumed his seat, the meeting terminating in great uproar.

LUTON.—Mr. J. Fisher lectured here on "Ritualism in relation to Disestablishment," on Thursday evening to an audience that crowded the Town Hall in every part. Mr. W. H. Hindmarsh occupied the chair. In consequence of the disorderly meeting that was held here a fortnight ago, when it was attempted to deliver a lecture in connection with the English Church Union, it was feared there would be disturbance. This did not prove to be the case, for the lecture was listened to throughout without the slightest interruption. A curate afterwards addressed the meeting in an excited manner, and affirmed that the lecturer had wilfully misrepresented the Public Worship Regulation Act. He (the curate) alleged that the Act dealt with doctrine. Mr. Fisher put the Act in his hand, and as the rev. gentleman was unable to verify his statement, he had to resume his seat amidst the jeers of the audience. A resolution in favour of disestablishment was carried almost unanimously.

WHITEHAVEN.—The Rev. J. McDougall, of Darnwen, lectured at the Oddfellows' Hall last Monday, Mr. J. A. Jackson in the chair. The lecture, says the local report, was a most eloquent one. At its close the Rev. P. Flinn rose to reply, and a lively

scene took place. The rev. gentleman concluded by moving an amendment to the resolution before the meeting, but the people voted for disestablishment by an overwhelming majority.

ROCHDALE.—A meeting was held here last week, Mr. James Ashworth in the chair. Mr. G. Howell, of London, Mr. John Kingsley, of Manchester, Mr. J. K. Applebee, of Bolton, spoke, and a resolution was passed in favour of disestablishment and equitable disendowment.

WESTERTON.—This place, in the constituency of East Retford, was visited by Mr. Lummis on Monday last. The Temperance Hall was well filled by an enthusiastic audience, Mr. W. Hastings presiding. The lecturer, referring to the recent election, spoke very encouragingly of the part taken in it by the Westerton electors, and advised them to rally their forces around the banner of religious equality. Cordial votes of thanks were passed.

EPWORTH.—The home of Wesley was visited on Friday evening, Feb. 25, by the Rev. J. H. Lummis, of Boston, who lectured in the Temperance Hall, the Rev. J. Colvin in the chair. The Revs. Mr. Loxton and Warman spoke to the votes of thanks, the former pronouncing a warm eulogium on his brother, the Rev. D. Loxton, of Sheffield, recently deceased.

MARSHCHAPEL, NEAR LOUTH.—On Wednesday evening last, the Free Methodist Schoolroom of this place was completely filled, to hear an address by the Rev. J. H. Lummis on Religious Equality. B. B. Kirkby, Esq., presided. The meeting was a very successful one, both in point of attendance and the interest excited by the subject of the lecture. The Chairman, in responding to a vote of thanks, said that he regarded the question of religious equality to have a claim upon every God-fearing man.

SALTFLEET, NEAR LOUTH.—On Thursday evening last a meeting of the Liberation Society was held in the Primitive Methodist Chapel of this place, Mr. Lummis attending. The meeting was a most tumultuous one, outdoing in this respect anything that has ever occurred in Lincolnshire.

WALSALL.—On Tuesday, March 7, a considerable audience assembled in the Agricultural Hall, when the Rev. W. Dorling, of London, delivered an eloquent lecture on "The Nonconformist Plea for Religious Equality." The meeting frequently applauded the lecturer and approved the subject. The Rev. W. Lees presided.

KIDDERMINSTER.—The Rev. W. Dorling lectured in the Music Hall on Wednesday, March 8. Subject: "Great Men and Great Times, Memories and Lessons." The weather was unfavourable, but a large meeting was secured. Mr. Dorling soon found the audience in warm sympathy with him and his subject, and much gratification was expressed that the town had been included in the arrangements of the Liberation Society. W. Wright, Esq., J.P. (in the chair), Rev. T. Fisk, Rev. G. Hunsworth, Mr. E. Parry, and Mr. G. Hastings, district agent, also took part.

STOURBRIDGE.—The Rev. H. Dorling repeated in the Corn Exchange here his lecture on "Great Men, &c." The Rev. J. Richards, who was present at the formation of the Anti-Church and State Association, ably presided, and declared his continued sympathy with the work of the Liberation Society. So hearty and spontaneous was the cheering during the lecture that the chairman averred that in his long experience of meetings in that building he remembered nothing equal to it.

COMING MEETINGS.—This week the Rev. Charles Williams is to lecture at York, and next week at Bradford, and he will also next week address a public meeting at Nottingham, in conjunction with the Hon. Lyulph Stanley. The discussion on the Church Property question, between the Rev. T. Berger and Mr. Gordon, in the Free Trade Hall, Manchester, which was postponed because of the election, commenced on Monday night, and was to be continued last night and to-night. This week Mr. Fisher lectures at Basingstoke, and next week at Frome, Stoke-sub-Hamdon, and other places in the West of England. On Friday night there is to be a meeting at the Education Institute, Stockwell, at which Mr. Carvell Williams, Mr. Henry Spicer, jun., the Rev. A. Mursell and the Rev. J. B. Heard are to speak. Mr. Heard is about to lecture at Pontefract, Cleckheaton, and York. Arrangements are making for a series of addresses by Mr. Gordon in London.

THE HALIFAX VICAR'S RATE.—NOVEL PROCEEDINGS.

One of the most lively demonstrations against the continuance of the vicar's rate that has yet taken place in connection with the annual vestry meetings in the parish of Halifax, held for the purpose of laying that rate, took place on Friday, at the meeting of the township of Halifax, convened to be held in the parish church vestry. The public were admitted to the vestry by a door at the east end of the building, but hundreds could not obtain admission. Mr. Alfred Ramsden was elected to the chair amidst applause. Just as the chairman had read the notice convening the meeting it was discovered that a resolution laying a rate had been prepared beforehand in the proper book, and was then being signed at one end of the table by three or four

gentlemen. A scene of great confusion followed. The book had been signed by Mr. B. W. Jackson, Mr. Charles Barstow (churchwardens), Mr. Thomas Pearson, draper, and another gentleman was in the act of adding his signature, having put down the letters "Ja," when the book was snatched away and thrown amongst the people. The other books were also seized in a similar manner, and the whole taken outside, the one specially mentioned above being handed to the chairman, who soon afterwards took his place on a raised tombstone just under the east window of the church, where he was received with cheers by an audience which could not have been fewer than 500 or 600 in number. The Chairman then read the accounts, and added, in reply to a question, that the books had not been audited. (Loud cries of "Shame," and confusion.) Mr. Jackson: It is not necessary they should be. They are our own accounts. Mr. E. J. Smith proposed that the accounts be adopted, which was seconded by Mr. Jonas Swift. Mr. J. Scarborough: Before that resolution is put, I should like to ask who named the salary of 70/- for a collector; or when the resolution was passed that the collector have 70/- for his services? ("Hear, hear," and cheers.) Mr. F. Highley: It has been that for ten years. Mr. Scarborough: Mr. A. Highley was appointed collector twelve months ago, according to the resolution we have read this morning. No salary was named in the resolution, as should have been, according to the Act of Parliament, and I want to know who appointed him to receive 70/- a-year. Mr. Jackson: It was passed at the vestry meeting. Mr. F. Highley said there was no resolution, but the salary had been named at the meeting. Mr. Scarborough: That is the way the business has always been done—in a slipshod and loose manner. (Laughter and cheers.) I shall move no amendment, but I shall ask you to vote against these accounts being passed. (Cheers.) Mr. James Cockin moved that these accounts be negatived. (Hear, hear.) The chairman then put the motion, for which not more than twenty hands were held up, the negative being carried by a vast majority and amidst loud cheers. The Chairman then said the accounts were disallowed, and he should signify the same in the book. Mr. B. W. Jackson, who was received with hootings, said the meeting had been called for the special purpose of laying a vicar's rate, according to the Act, and he had now the opportunity of handing to the chairman the rate laid, which is at 7d. in the pound on land, and 1d. in the pound on inhabited houses. (Hisses, hooting, and confusion.) The Chairman: You put that as a resolution? Mr. Jackson: It is not necessary. Mr. Cockin said they wanted to know whether the vicar was going to enforce the rate, but as the vicar's warden did not attempt to answer the question, he would submit the following resolution:—

That this meeting having been convened for the purpose of laying a rate for the proportion of the stipend of the vicar of Halifax payable by the township of Halifax, resolved that so far as regards the laying of the vicar's rate, and the appointment of collector or collectors of the vicar's rate of 1876, that this meeting be adjourned to Wednesday, 13th day of September, 1876, at half-past seven o'clock in the evening, and that such adjourned meeting be held in the large schoolroom in connection with the Independent Church at Square-road, Halifax.

(Loud cheers.) Mr. Thomas Day, of Woolhope, seconded the resolution. Mr. Charles Barstow (a churchwarden), who was received with much laughter, proposed that Mr. Charles Ely, a clerk in the overseer's office, be appointed collector of the rate now laid—(a Voice: "But there hasn't been a rate laid yet")—at a salary of 80/. Mr. Jackson seconded the amendment. The Chairman: I cannot receive that as an amendment at all. No rate has been laid—(cheers)—and so far we don't need a collector of it. (Renewed cheers.) Mr. Cockin having made a verbal alteration in his resolution, read it again. Mr. T. Hutchins seconded it. The resolution was then put and carried amid loud acclamations, there being but very few dissentients. The Chairman then said that concluded the business of the meeting, upon which Mr. Scarborough proposed a vote of thanks to the chairman, observing that very shortly there would be an election of churchwardens, and he urged all to be present, and put in their own man. (Cheers.) Mr. Cockin seconded the vote, which was carried unanimously. Mr. C. Barstow (to the chairman, who had the book under his arm): You have no right to that book now that the meeting is over. (Confusion, and "Stick to that book.") For fear of the book being taken from the chairman, a strong body-guard rallied round him, and escorted him back to the vestry, in order that the proceedings of the meeting might be recorded. The minutes having been properly entered, the proceedings terminated.

DR. MELLOR ON SACERDOTALISM.

The Congregational Lecture this year is being delivered by the Rev. Dr. Mellor, of Halifax, at the Memorial Hall, Farringdon-street. His subject is "Sacerdotalism." The first of the series was given on Tuesday evening, March 7; Henry Wright, Esq., presided, and introduced the lecturer, and there was a good attendance on the occasion. In consequence of the special demands upon our space last week we were unable to insert any report of this lecture, and for the following outline of it we are indebted to the fuller summary which appeared in the *English Independent*.

Dr. Mellor stated that in his first lecture he

proposed to adduce proofs that the priesthood was not an institution of the New Testament; that under the Gospel dispensation there was no official human priesthood analogous to that which prevailed in Judaism; and to vindicate the universal and inalienable spiritual priesthood of every man who was a child of God through faith in the Lord Jesus Christ. Whatever might be conceived as being the relations which subsisted between man and God, the assumption that these could and must be developed by the great proportion of the race in connection with a separate order, without whose official mediation the flow of heavenly blessings was absolutely arrested, was an assumption which embodied that idea of the priesthood which the genius of the Gospel both disallowed and condemned. Of the Divine authority of the Jewish priesthood there was no dispute. By restricting his evidence to the New Testament, and especially to the Acts of the Apostles and the Epistles, he intended no discourtesy to tradition and the authority of the Fathers, who indeed, as was shown by quotations from Jerome, repudiated in advance that implicit homage which had been claimed for the Fathers. The principle which should guide these investigations was that nothing could be accounted Christian doctrine which was not found in the writings of the New Testament, and that no system of Church polity and organisation could be regarded as exclusively apostolic and authoritative which had not the same inspired support. The question, then, to be considered was: What said the New Testament touching the existence of an official human priesthood in the Christian Church? And the answer to this question would involve the establishment of the following positions—(1) That there was no such priesthood acknowledged in name; (2) that there was no such priesthood acknowledged in office; (3) that there was no such priesthood acknowledged in specified qualifications; (4) that such priesthood was precluded by the whole genius of the Christian dispensation. If the preachers of the Gospel were known to have been clothed with priestly functions as real in substance as those of the Mosaic economy, however differing in form, it was scarcely conceivable that the appellation by which the Jewish priests were called would have been withheld from the administrators of the Gospel. In the New Testament, the terms "temple," "priest," and "sacrifice," were employed and transfigured into glorious spiritual significations in harmony with the dispensation of grace and truth, of which Judaism had been but the shadow and the preparation. And as to the name priesthood, it became a designation of the whole Church of God, and was never appropriated by apostles to themselves, or accorded by them to other teachers in the Church. In the New Testament there were letters to Jews and to Gentiles, and throughout them all the conception of a priest as a Christian functionary subordinate or supreme stationary, or itinerant, inspired or uninspired, was not even suggested in the faintest degree. "Paul, a priest of Jesus Christ," would have been as easily written as "Paul, an apostle of Christ," and would have possessed the additional advantage of being a more precise designation. The only solution of the difficulty was that no sacerdotal position or action was assigned to the teachers of the new faith. The office of the human priest was not in the Gospel dispensation, and hence the disuse of its common designation. A large portion of the Epistle to the Hebrews was devoted to the establishment of the exclusive priesthood of the Lord Jesus Christ. This letter assumed that a long-existing and divinely-established dispensation had virtually passed away; it explained the genius of that dispensation, showed its power and its impotence, displayed the arrangements, services, and customs of the temple, and then asserted, in language which could not really be misunderstood, that the law thus interpreted in elaborate symbolism was a shadow of good things to come. The key to the whole of the reasoning of the writer to the Hebrews was to be found in the contrast between many priests and one priest, many sacrifices and one sacrifice, oftentimes and once; and any interpretation which disturbed the unity which characterised one member of the contrast destroyed the conclusiveness of the argument, which was pursued with such elaborate detail. The writer to the Hebrews represented Christ as embodying and fulfilling all priestly functions. But the evidence against the sacerdotal nature of the Christian ministry became strengthened when the last chapter of the epistle was considered. The writer there spoke specifically of the supreme officers of the Church, and it might be naturally expected that he would characterise them and their office in such terms as would not omit their most essential functions. If they were priests, indeed, he assuredly would not shrink from the name; but the term he used was elders or guides, and he unfolded the conception he had of this leadership in a manner which significantly precluded the idea of sacrifice or priestly functions. This absence of sacerdotal act and functions became more striking because, according to the priestly conception of the ministry, the death and the intercession of Christ were practically of no avail without the intermediate agency of a human priesthood. For the writer of the Epistle to the Hebrews to say nothing of the earthly priesthood in the Christian Church when he was speaking of the earthly priesthood under Judaism, and especially when that new priesthood was as essential to the salvation of the world as the heavenly priesthood, was to leave the argument strangely incomplete. The author of the epistle evidently

meant to teach that all official priesthoods were summed up in Christ, and he taught it with the clearness of a sunbeam. The teaching of the Epistle to the Hebrews was in strict accordance with that of the other epistles. In this respect Paul, Peter, James, and John were one. Not one of them claimed the name of priest except in a sense which was so palpably figurative as to forbid the intrusion of the sacerdotal conception. In the text "stewards of the mysteries of God," the word "mysteries" was supposed to denote certain sacramental acts which were the exclusive prerogatives of the priest, and yet throughout the New Testament no instance could be found in which the word signified any ceremony or sacrament whatever, and still less any secret which was to be kept as a sacred deposit by any caste. In none of the passages was there a trace of that species of mystery which consisted of a truth which had been revealed to the apostles, and which they might conceal from others, or which they were empowered to invest with mystic efficacy as a means of salvation. They neither performed, administered, applied, consecrated, or partook of a mystery—they preached mysteries, they never handled them. (Applause.) Whatever truth they had received from heaven they were bound to reveal on peril of a criminal faithlessness to their trust. For the theory which would interpret the word "mysteries" as denoting the rites of baptism and the Holy Supper there was not a shadow of foundation in the New Testament. How little Paul himself regarded baptism as a mystery of such transcendent efficacy that it was a medium or condition of regeneration, was shown by the fact that, after being one year and six months in the city of Corinth, he thanked God that he had baptised only a few, though many had believed. If baptism, however, were the mystery it was declared to be by modern sacerdotists, the alternative indicated by the apostle was strangely misleading; for if without baptism there was no regeneration, no union with Christ, no remission of sins, no hope of eternal life, the complacent self-gratulation of the apostle that he had purposely neglected such an essential condition of salvation sounded like madness. And further, with regard to the Lord's Supper, the incidental references to this rite in the New Testament showed that what was now termed, but improperly, its administration was of a most informal character, and no element could be farther from it than mystery. In the language of Canon Lightfoot, "The most exalted office in the Church, the highest gift of the Spirit, conveyed no sacerdotal right which was not enjoyed by the humblest member of the Christian community."

The second lecture was given last night in the Memorial Hall, Mr. James Spicer presiding. The subject was "The Priesthood not an Order in the New Testament." Dr. Mellor said if his first lecture was logical, and there was no trace of the priesthood, in name or office, in the New Testament, its alleged apostolicity would fall to the ground. He then dealt with the question of "validity," reviewing the qualifications necessary for the functions of a minister, and showing that both the Church of Rome and of England were in error, and had no warrant from the New Testament in allowing that the priestly office held by bad or wicked men did not vitiate the acts which such men performed. But, as he regarded validity, it was determined simply by the qualifications to teach, and the only right to teach was limited by the power to teach. The apostles found no room in their conception of a true minister of the Gospel for functions which dispensed with godliness. A Christian teacher should at least be a Christian. St. Paul's charge to Timothy was quoted to show that no priestly aspect of the Christian ministry was ever contemplated by St. Paul. The same argument applied both to the office of minister and the officers. There was no instance in the New Testament of the outpouring of the Holy Spirit upon any officer who did not possess in some degree the "grace of God." The first condition was that those called to the service by the voice of the Chief Shepherd should love Him. As to the supposition that the priest imparted efficacy to the sacrament, he found in the New Testament that there was no sacrament which depended for its efficacy on its administrator. Nor was there any evidence that the administration of any ordinance was restricted to any order of officers in the Christian Church. When St. John asked Christ to rebuke the men who were casting out devils without His authority, He declined to do so. This was a striking vindication of the validity of those who had "power," and it was conclusive that He, who gave validity to his apostles, did not regard it as an exclusive power. It was an authority to the twelve; but it was not a prohibition to all beyond the twelve. The authority on which the work was done was as nothing compared to the beneficence of the work that was being accomplished in His name by men who had received no formal commission at His hands. To whose judgment, then, must they defer on the question of technical and formal warrant? They would appeal from the narrow officialism of the disciple, to the Divine breadth and merciful beneficence of the Master, and would say there was no validity in functions which were not accompanied by the qualifications required for the discharge of such functions. The qualifications for the ministry were faith in Christ, a renewal of heart, a con-

secration of life, and a power of expounding and enforcing the truths of the Gospel. If these qualifications existed, the Divine commission was certified by the fact. Dr. Mellor then proceeded to show that a human official priesthood was inconsistent with the genius and purpose of the Gospel. He quoted letters from Dr. Arnold in support of his contention, and said the logical destination to which Church principles conducted was signally shown in the history of such men as Dr. Newman, Dr. Manning, and others who had embraced pure Popery. The ultimate object of the Gospel was the subordination of the soul to the will of God; that which rendered the Gospel a necessity, was sin, and John came and assured the world that in Christ that necessity was met. The Gospel worked in the heart of man; the bitter fountain there was to be made sweet. The exterior embodiment of sin came to be regarded as the only symptom that need occasion any alarm, but Christ had declared that "neither in this mountain nor at Jerusalem" should men worship the Father, because God was a spirit to be worshipped in spirit and in truth. The paraphernalia of sacrificial services, not alone in Judaism, involved the necessity of place, priest, altar, victim; but the figment of consecration, which was the essence of priesthood and ignorance, was disposed of by the emphatic words of Christ—"Where two or three are gathered together in my name, there am I in the midst of them." Everywhere Christ tells men they are to offer their spiritual sacrifices of prayer and praise. Priests are no more because temples are no more; and temples are no more because altars are no more; and altars are no more because propitiatory sacrifices are no more; and sacrifices are no more because Christ offered Himself for sin. Superstition might still rear temples and provide fretted aisles, coloured windows, organs, and trained voices; she might build her high altars and marshal her priests, and clothe them with the richest fabrics to charm the imagination; but except they worshipped Him in spirit and in truth all this would be nothing more than a dramatic insult on Him who rent the veil and abolished temples that He might consecrate the "souls of men and dwell in them for ever." The independence of the Gospel of all restrictions of place, and therefore of ceremony, was seen in its subsequent development under the eyes of the apostles. They consecrated no water for baptism, and no table for the supper of the Lord; and they claimed for their prayers no priestly efficacy, but were as dependent on the Gospel as the people on them. Their work was to purify man from sin, and their means were adapted to that end. The gifts which the Saviour bestowed on his Church, when he had ascended on High, were apostles, prophets, evangelists, pastors, and teachers, but "not a solitary priest"; and in the Apocalyptic vision which John beheld, God was glorified, not by a priest with face turned and muttering in strange tones an inaudible mystery, but by an angel, flying in the midst of heaven, and crying with a loud voice, "Fear God and give glory to him." This conception of a human official priesthood was not Christian, but anti-Christian. No place was found for it in the New Testament in name or office, and it was resented by the genius and spirit of the Gospel. The administration of the sacraments was nowhere in the New Testament alleged to be the specific privilege or duty of the ministry, whatever convenience or order might be supposed to be secured by such an arrangement. In conclusion, then, the argument against a human official priesthood need not be carried further; but the question would arise how the priesthood found its way into the Gospel dispensation. He found that the priest did not suddenly obtrude himself into the Church, nor did the Church suddenly produce the priests; but sacerdotalism had been of slow growth, and the circumstances which contributed to its power were found in human nature itself. The bias of humanity towards a priesthood was not more general than its bias towards selfishness and sin. To this bias the priesthood must be traced, and its intrusion into the Church. Little by little the priests assumed rights which the Church confirmed as prerogatives and privileges, and concessions begot further encroachments, and encroachments secured further concessions, until at length the laity had sunk into an abject spiritual serfdom. The priesthood in this country had now brought the Church of England into a controversy where its own ranks were widely separated in opinion. The root of bitterness on which all this strife was grounded was this—"Does the Church of England recognise a human priesthood, or does she not?" It was for the hearers of these two lectures to determine whether such a priest could bring his credentials from the New Testament.

This lecture was listened to by a large and attentive audience, and was frequently applauded. It was couched in language often eloquent, but being necessarily elaborate in style, there is no little difficulty in accurately indicating the drift of the lecturer's argument.

The CAPE PROVINCIAL SYNOD has decided that, while reserving the right of consecrating its own Metropolitan, the connection of the province with the Church of England shall continue to be exhibited by allowing the consecration of the Metropolitan to be made generally by or under commission of the Archbishop of Canterbury.

UNBAPTIZED.

A NORTHAMPTONSHIRE IDYLL.*

The woman did wait on the haughty priest ;
With a broken voice—"Oh, sir," she said,
"I only want to bury my dead."
He did not speak till the sobbing ceased ;
The weeping and wailing he did not heed ;
Callous and cold, with his pitiless creed,
What does he care for the eyes tear-wet ?
No pity has he :
"Oh, it cannot be,
But in unblessed ground when the sun is set."
The night owl hoots in the old church tower—
Hear ye the wail of the wintry breeze
Through the naked arms of the creaking trees ?
The night is as dark as at midnight hour ;
The sexton is busy with mattock and spade—
Ere the hour is struck must the grave be made.
The watch-dog howls to the starless sky—
Cast the spade in the mould,
Now the hour is tolled,
And the earth will be shovelled in by and by.
Five maidens they carry a coffin there—
Slowly they move o'er the village green,
And flickering lanterns glimmer between.
The mourners are bearing their burden with care ;
Heart-broken they pass through the churchyard
gate,
At unshallowed grave doth the sexton wait ;
Hurriedly will he his work complete :
"Hell corner" is this—
What business is his ?
The vicar has told him the place is most meet.
The coffin just lowered contains but a child,
Pure as the snow, or its winding sheet.
From the thorny ways of the world its feet
Have been taken away, and One more mild
Then the heartless priest has never despised
The cast-out infant—the unbaptized :
"Suffer the children to come unto Me !"
Does the priest not know
That, long ago,
It was said that of such must the kingdom be ?

SAMUEL SMILES JERDAN.

STATISTICS OF PLACES OF WORSHIP.—The recent burial return obtained on the motion of Mr. Morgan states that in 7,369 parishes from which information was received, with an aggregate population of 20,503,870, the number of places of worship connected with the Established Church—that is consecrated buildings, is 11,267. The number of unconsecrated places of worship—that is of Nonconformist buildings, is put down at 14,000, showing a majority on the side of Dissenters of 2,733 places of worship. This is a remarkable official statement, which on the face of it appears to corroborate the conclusions drawn from the statistics published in our columns in 1872-3, and indicates how entirely unfounded is the assertion that the Church of England comprises a large majority of the population.

The Ecclesiastical Court at Berlin has pronounced a decree deposing Dr. Brinckmann, the Bishop of Munster.

Mrs. Turner, widow of the late member for South-West Lancashire, has offered a sum of 10,000/- in aid of the endowment of the proposed bishopric of Liverpool.

At the meeting of the Statistical Society on Tuesday next, at the society's rooms, Somerset House-terrace, (King's College entrance), Strand, a paper will be read on "Statistics relating to the Support of Religious Institutions in England and Wales," by Mr. H. S. Skeats.

ECCLESIASTICAL ENDOWMENTS IN CEYLON.—On an early day Mr. Alderman M'Arthur, M.P., will call the attention of the House of Commons to the unsatisfactory state of affairs in the Island of Ceylon in relation to Ecclesiastical Endowments, and move a resolution on the subject.

ANOTHER THREATENED SUIT.—Proceedings in the court of Lord Penzance are, it is said, about to be taken against the Rector of Ashen, Essex, in the diocese of Rochester, the charges of infringement of the ecclesiastical law being six : (1) The use of wafer bread ; (2) Mixing water with wine ; (3) Communicating occasionally with fewer than three persons ; (4) Turning his back on the people ; (5) Wearing colours ; (6) The use of cross and candles.

CHURCH AND DISSENT.—We find the following in one or two of our provincial contemporaries :—Among Liberal Churchmen there is a movement on foot for the recognition in a very emphatic manner of the claims of the Evangelical Nonconformists to be regarded as a branch of the Christian Church. I understand that the Archbishop of Canterbury has expressed his approval of this movement, and that it is not improbable that he may identify himself with it by some special act of sympathy.

HIGH CHURCH TRACTS.—Certain tracts issued by the Society for the Promotion of Christian Knowledge, which are alleged to have a Romanising tendency, were the subject of discussion at the society's meeting last week. Canon Girdlestone moved that the Tract Committee should be instructed not to sanction the publication of any tract in which expressions borrowed from the Church

* This refers to a case, the burial of an infant, which occurred at Nether Heyford on the 18th of February. The particulars appeared in our number of March 1st. The vicar stedfastly refused to allow the burial to take place before 8 p.m.

of Rome were used, or in which practices were recommended that were not authorised by the Prayer Book. The previous question, however, was moved, and at the close of a lengthy discussion was carried by a large majority.

THE NEXT INNINGS ON THE BURIALS QUESTION.—The *Guardian* thinks it would be highly desirable to suggest, on the part of the Church, some principle of legislation, which may meet sincere religious difficulty without playing into the hands of the avowed enemies of the National Church. Whether the Government would take up such a suggestion we cannot tell. If not, we should like to see it introduced to Parliament by some well-known representative of staunch Churchmanship. For we cannot conceive how any one can be satisfied with the present position of the controversy, if he looks at all beyond the present moment; and it is most important to make some approach to a settlement, at a time when the Church is likely to have fair play in Parliament. The movement of Mr. Osborne Morgan has been defeated, but under circumstances which appear to demand action on the part of those who defeated it. We believe that our own safety and the religious peace of the community depend on our taking some initiative. For this is as far as possible from being a matter in which our strength is to sit still."

A QUAKER FUNERAL IN A CHURCHYARD.—On Monday the interment took place at St. Ann's Church, Turton, near Bolton, of the remains of the late Mr. Thomasson, of Bolton, in the presence of a large concourse of spectators. The funeral service was conducted in accordance with the usage of the members of the Society of Friends, a dispensation having been granted by the Bishop of Manchester. Amongst those present were the Right Hon. John Bright, M.P., his sister (Mrs. Lucas), and Mrs. Clarke ; Mr. J. K. Cross, M.P. for Bolton, Mr. F. Pennington, M.P., for Stockport, Mr. Jacob Bright, M.P., for Manchester, and Mr. Thomas Barnes, chairman of the Lancashire and Yorkshire Railway, and for sixteen years member of Parliament for Bolton. The Rev. S. A. Steinthal and Miss Becker were also present. On the lowering of the coffin into the vault, Mr. Bright took the cord at the head, and was much moved. Wreaths of choice exotics and ferns were thrown into the vault on the wreathed coffin by the friends of the deceased. The hearse was unplumed ; but at either side and at the back wreaths of flowers on a violet ground were placed. Several flags of tradesmen and the flag at the New Town Hall were at half-mast, many of the shop windows in the town being partially closed.—*Manchester Examiner.*

Religious and Denominational News.

It is stated that the total number of members of Mr. Spurgeon's Church at the Metropolitan Tabernacle is 4,813.

The annual report of Episcopal Churches in the United States shows a decrease of three thousand communicants, and of four thousand confirmations.

There are signs of a movement among the Episcopal Churches of the United States tending towards the abolition of the sermon, especially at the second service of the day.

SKIPSEA.—On Thursday the new Congregational Church at Skipsea, in the East Riding, between Hull and Bridlington, was opened. The old chapel was erected in 1801. When the foundation stone of the new chapel was laid last midsummer, 300/-, towards the required 550/- had been promised, and since then further funds have been promised.

ALLOA.—The jubilee of the Rev. Peter M'Dowall, of Alloa, senior minister of the first United Presbyterian Church there, has just been celebrated. The Rev. Dr. John Ker, of Glasgow, preached to a large congregation, and a handsome silver casket, with a bank draft for 1,400/-, was presented to Mr. M'Dowall.

CHURCH MEMBERSHIP.—The proportion of male and female church members is a subject engaging the serious attention in the General Baptist denomination. The Rev. L. Preston, of Halifax, states that the proportion in his church of male members is thirty per cent., of females seventy. The Rev. T. Barras, of Peterborough, states that the membership of his church includes 145 males and 222 females. It is suggested that a general census be taken of the whole denomination.

BURY, LANCASHIRE.—Mr. Charles Ashford, B.A., of Lancashire Independent College, was, on Feb. 24, recognised as the pastor of Bethel Chapel, Bury. The Rev. W. Rose presided. The Rev. T. Cairn conducted the devotional exercises ; the Rev. A. Thomson, M.A., gave an exposition of Congregational principles ; the prayer was offered by the Rev. G. S. Barrett, B.A., of Norwich ; and the charge to the minister given by the Rev. Professor Scott, LL.B. In the evening of the same day the Rev. G. S. Barrett, B.A., gave the charge to the church and congregation.

THE AMERICAN "REFORMED" EPISCOPAL CHURCH.—A Philadelphia despatch in the *New York Times* gives an account of the consecration of the Rev. W. R. Nicholson, formerly minister of Trinity Protestant Episcopal Church, Newark, as a bishop of the Reformed Episcopal Church. The ceremony of consecration was performed by Bishops Rummins and Cheney, of the Reformed Episcopal, and by Bishop Simpson, of the Methodist, and Drs. Blackburne and Bedle, of the Presbyterian Church. Two more bishops of this denomination are to be consecrated—namely, Dr. Edward Cridge, of

Victoria, British Columbia, and Rev. J. A. Latane, for the South. It is stated that there are now in Philadelphia, six Reformed Episcopal churches, with a membership of about 2,000 and an attendance of triple that number.

CHRISTIAN LEAGUE CONFERENCE AT SOUTHPORT.—At Southport, on Friday, the third public conference of the Christian League was commenced. The object of the society is to promote and manifest the unity of all evangelical denominations and to extend mutual ecclesiastical recognition, in addition to Church of England, Baptist, Wesleyan, Presbyterian, and Congregational clergymen and ministers in the town. The Rev. Joseph Bardley, M.A., the Rev. Gervase C. Smith, M.A., the Rev. Dr. Fraser, and the Rev. W. G. Lewis took part in the proceedings. The Rev. Dr. R. G. Cather, general secretary to the league, was also present. The business was inaugurated by a prayer meeting after which there was service in one of the Congregational places of worship, at which the Rev. Gervase Smith, M.A., president of the Wesleyan Conference, preached the sermon, his text being part of the first verse of the 22nd chapter of the Epistle to the Ephesians : "And gave him to be the head over all things to the Church." The conference was held in the Town Hall, the Rev. Dr. Clarke, of Christchurch, Southport, being in the chair, when resolutions in support of the objects of the league were passed unanimously, and a paper by the Rev. Joseph Bardley, rector of Stepney, was read on "Christian Unity." In the evening a lecture was delivered in the Town Hall, in connection with the conference, by the Rev. Dr. Donald Fraser, moderator of the English Presbyterian Church, on the right of private judgment. The lecturer said that faith without reason was quite as valueless as faith without works. Anyone who reads an honest translation of the New Testament had direct access to the same teaching as given by the Apostles to the early Christians, and he asked on what grounds Christians of the present day should be forbidden to exercise their judgment on these teachings just the same as those to whom they were originally given did. It was impossible for anyone to produce a line of Scripture appointing infallible ecclesiastical judges in matters of religion. It was alleged that private judgment produced confusion and schism. He confessed there had been some time an overweening assertion of the judgment of an individual or party which had led to great perplexity, but it was possible to make too great an outcry about this. The church was never meant to be confined between the iron bars of uniformity.

THE UNITARIANS AND THEODORE PARKER.—We learn from the *Inquirer* that there was a special general meeting of this society held on Tuesday last, in Essex-street Chapel, to take into consideration the action of the Council in reference to the publication of the works of Theodore Parker. It was very numerously attended. The chair was taken by Joshua Fielden, Esq., M.P., the president of the association. After some preliminary proceedings, Sir James Clarke Lawrence moved the following resolution :—

That whereas many members of the association would feel deeply pained at being thought to sanction several of the expressions relating to Christianity and its Founder used in Theodore Parker's "Discourse of Matters pertaining to Religion," this general meeting of the association hereby revokes all votes, whether of the council or of the committee, which have directed the publication and issue of his works at the cost of the association.

This was seconded by the Rev. P. W. Clayden. The Rev. Charles Clarke, of Birmingham, moved an amendment, but the chairman ruled that it was simply a negation of the resolution and could not be put. Mr. Harry Rawson then moved the following amendment :—

That the form of Unitarian Christianity represented in its general characteristics by the works of Theodore Parker should be fairly recognised in the publications and operations of the British and Foreign Unitarian Association, in accordance with the same spirit of comprehensive liberality which has guided it in the publication of the works of Channing and Priestley. That this meeting, therefore, confirms the instructions of the council for the issue of Theodore Parker's "Ten Sermons" and "Prayers," but does not think it necessary, at present, to republish the "Discourse of Religion," a cheap edition being still unexhausted and procurable at the Book-room of the association.

This was seconded by Dr. Aspland, and provoked a good deal of discussion. The Rev. J. Martineau said there were three propositions among which the meeting had to choose, the council recommended the publication of all Parker's works, the resolution recommended that they should have none of his works, and the amendment recommended that they should have some of his works. In the latter practical conclusion he entirely agreed : but as Dr. Aspland remarked, it was a dangerous thing to give a reason for a practical course, and unfortunately the amendment assigned two reasons, and it was because he could not assent to either that he could not permit himself to vote for it. The views of Mr. Martineau, which he stated at considerable length, were opposed by the Rev. H. W. Crosskey, of Birmingham, who was in favour of excluding none because of any particular opinion he held. After some further discussion, the amendment was carried by about 100 to 15. On the amendment being put as a substantive motion, Mr. Hopgood proposed an amendment ; recognising the fact that the book, "A Discourse on Matters pertaining to Religion," contains passages in relation to Christianity and its Founder which give pain to many

members of the association, who would regret that the association should appear to endorse them by taking on itself the republication of the book, and that therefore it is not expedient for the association to publish the work. The Rev. James Martineau seconded the resolution, because it appeared to him to be a conciliatory way of accomplishing the same object which the substantive resolution proposed to accomplish. Mr. Hopgood's amendment was then put to the meeting and lost by a majority of about 100 to 50; upon which Mr. Rawson's amendment was carried as a substantive motion, very few hands being held up against it.

Correspondence.

NONCONFORMIST STATISTICS.

To the Editor of the Nonconformist.

SIR.—I should feel obliged if any of your readers would be kind enough to send me, on the day that they see this, the amount contributed during the last year for all religious purposes, by their respective churches, and the ordinary attendance at the same churches. I wish for the information for statistical purposes, and, having to some extent failed in private applications, now make this request.

Yours faithfully,

HERBERT S. SKEATS.

2, Serjeants' Inn, Fleet-street.

REAL TENURE OF CHURCH PROPERTY.

VIII.

To the Editor of the Nonconformist.

SIR.—It is my intention in this letter to deal with the question of the tenure upon which the property of the Church of England is held. I shall endeavour to discuss the subject according to the principles of the severest logic; and I earnestly entreat all who are concerned and interested in this matter—and what Englishman is there who is not?—to endeavour to divest themselves of passion and prejudice.

1. Now, in the first place, I am going to make a very large concession. I admit, or rather I maintain, that the property now held by the clergy of the Church of England is really Church property. The glebes, and so on, are freeholds. They are not national property in the same sense that museums, and parks, and highways, and bridges, and a hundred other things are national property. And I often think that the advocates of the Liberation Society in declaring the property of the Established Church to be national property, would act wisely by always distinguishing carefully between the two senses in which the words "national property" may be—and in fact are—used. I am anxious to insist upon this because it seems to me that this ambiguous use of the words hampers the advocates of Liberation in their arguments and discussions with their opponents, and sometimes gives an appearance of triumph to the Church Defence lecturers, when there is no triumph in point of fact. But, of course, to the ignorant, who know that a high road is national property, to be told that the Church parson's tithe and glebe are also national property is somewhat startling. An ignorant, or uneducated, or unthoughtful person knows that a high road may be used by him in common with the thirty millions of his fellow-subjects when and as he pleases. He knows this is not the case with the parson's glebe. He knows—or if he does not know he is very soon taught—that it is just as unsafe to trespass upon a parson's freehold as it is upon a duke's. Thus he is disposed to ask—What do you mean by telling me that Church property is national property? Thus he is apt to become a prey to the claptrap and the sophistries of the Church Defence lecturers.

What the advocates of Liberation and Disestablishment mean by Church property being national property, is, on the other hand, not merely true, but it is so true that the wonder to me is that anyone, who is not either blinded by passion, or drunk with prejudice, can think of denying it.

And this brings me to my second proposition, which I shall proceed to state, and which, taken in conjunction with my former proposition, sets forth the whole truth upon this vital question. Each proposition, taken by itself and apart from the other, only conveys a half-truth. As my object, as a beneficed clergyman of the Church of England, is to argue, not for victory, but for truth, I wish to set both propositions with equal clearness and distinctness before the minds of men.

2. The freehold property of the Church of England is held upon a different tenure from other freehold property. It is properly held in trust,

subject to the performance of certain conditions. And the English nation, speaking by Parliament, determines now, and always has determined in the past, and I venture to say always will determine for the time to come, the tenure upon which this freehold property is to be held by those who have the enjoyment of it. In other words, the English nation, as represented by Parliament, has always determined the conditions upon which Church property shall be held. Furthermore, ever since the Reformation at least, the State, or the superior secular power (call it by whatever name you please) has always reserved to itself, in the last resort, the decision and the determination whether in any particular instance the conditions upon which the freehold property in question is held have been complied with or not. In other words, the State has been the supreme judge and arbiter of every clergyman's right to continue in the enjoyment of his benefice, or his freehold, from the Archbishop of Canterbury down to the perpetual curate on his starving of 40/- a year.

Now, Sir, whilst I have been writing these words, I felt almost ashamed of putting them upon paper, they seem such sheer, utter truisms. One might almost as well say, "It is undeniable that boiling lead is very hot." Yet, as soon as we reflect for a moment, we may see that, truisms as these things are, it is nothing else but the virtual denial of them which is keeping up the State Establishment of the Church of England, with all the miserable shams and unrealities connected with it, and more especially those two greatest shams which the world has perhaps ever seen—the Church Defence Institution and the present position and attitude of the Ritualistic party.

With regard to the first, let me beg and entreat the Church Defence lecturers and their supporters no longer to go on, as they have hitherto done, denying that Church property is national property, and asserting that Church property is like the private property of any nobleman or gentleman, because it is freehold property, without at the same time making known to their hearers that it is held upon a different tenure from other freehold property. In the name of truth and honesty, let me beg of them not to give their hearers a half-truth, without giving them that correlative and complementary truth without which the half-truth is nothing but a falsehood of the most mischievous description. I beg this for the sake of our national honour and honesty, interests which ought surely to be dearer to us than the retention of property by a corporation, great and venerable I admit, but which, in its present form—that is to say, under its present conditions—has not existed for more than 300 years. If the Church Defence people can answer my arguments, I earnestly trust they will do so. I am open to conviction. I only write to set forth the truth as the truth appears to me; and I wish to impress it upon others. The Church Defence Association may be well assured that all thoughtful and educated people are beginning to ask questions upon these things, and it will be far better to try to answer them fairly and logically than to break up Liberation meetings by the most profuse and unlimited expenditure of rotten eggs. If I see no answer to my arguments, I shall be perfectly justified in coming to the conclusion that they are unanswerable.

With regard to the other gigantic sham to which I alluded, the present position of the Ritualistic party, I simply wish to ask the Ritualistic leaders to ponder, in all seriousness, the following question—Granting, as I suppose they do, that the ministers of the Church of England hold their position and emoluments in the National Church upon some conditions, what authority, or what tribunal is to finally determine whether or not they have broken the compact, or violated the conditions subject to which they hold their position?

Do let me entreat Mr. Mackonochie, Mr. Ridsdale, Canon Carter—all of whose recent manifestoes I have most carefully read—to put the question fairly to themselves, whether they think the State of England will ever allow the final determination of the conditions upon which men shall be office-bearers in the National Establishment to be decided by what Messrs. Ridsdale, Mackonochie, and Carter, call the Church, but which really means a handful of Ritualistic clergymen and their flocks? I think this question covers the whole ground of Ritualism, and of the Ritualistic position. Let me entreat them to study the history of the Reformation, in any impartial work, and I am sure they will see that of infinitely vaster importance than whether lights and vestments,

incense and copes may, or may not be used; of greater consequence than whether much or little ritual be sanctioned or allowed in the Church of England, is this great and undeniable fact—that the State has always reserved to herself the final determination as to whether the ministers of the Establishment have, or have not, fulfilled the terms of the compact which has existed since the Reformation between the Church of England and the State of England. How is it, I wonder, that everyone can see the significance of all this except one section of the Ritualists themselves. Dean Stanley and the whole of the Broad-Church party see it, and glory and rejoice in it. Low-Churchmen see it, and are glad to take advantage of it in order to persecute their brethren, and smite their fellow-servants. High-Churchmen, as distinct from Ritualists, see it and know it, though they may not say much about it. Dissenters see it, and offer us their aid to win spiritual freedom for our Mother, the Church. Roman Catholics see it, and either marvel, or else sneer, at our blindness. Men of the world see it, and treat us with unutterable contempt. The bishops of the Church of England all see it, without, I suppose, a solitary exception. They know that a bishop of the Church of Christ cannot take a solemn oath before Almighty God that he holds the spiritualities of his bishopric only of Her Majesty the Queen, and then turn round and say that he has a jurisdiction independent of Parliament, and of the Courts of the Queen and of the realm. The bishops know that if they were to put forth any such claim as Mr. Carter, who has not taken this oath, has put forth in the *Times*, they would be guilty of perjury of the most awful description. And therefore their lordships, so long as they wish to keep their revenues and their palaces, very properly and very naturally preach the duty of submission to the law. In other words, there is not a bishop on the bench who is not an Erastian to his heart's core—just as much an Erastian as the Dean of Westminster, even though, unlike the good dean, they may not all glory in and hug their golden chains.

A HIGH-CHURCH RECTOR.

THE EDUCATION DEPARTMENT AND THE WRENTHAM SCHOOL BOARD.

To the Editor of the Nonconformist.

SIR.—I have to observe after reading a full report of Lord Sandon's reply to Mr. Colman's questions respecting our school that that reply is for various reasons most unsatisfactory. His statements concerning the facts of the case antecedent to the formation of a board—his representation respecting the communication officially made when the board was conceded—his reticence concerning everything which weighed in the scale in our favour—all require that the correspondence with the Committee of Council from first to last should be made public, and then it will be seen how the question has actually been treated by a great Government department, and I shall be surprised if it does not excite an almost unanimous expression of opinion that we have been deceived, paltered with, and betrayed. There are two or three questions I wish to put to your readers:—

1. Can it be believed that a correspondence with the department beginning in February, 1874, and carried on till September, 1875, had reference only to the formation of a school board, which, when obtained, could not be allowed to have a school under its management? It must be seen that the Government could have granted such a board when first asked for without injury to anybody; and, secondly, that we should never have taken all the trouble we have done to obtain such a board. The correspondence will fully show that we were asking for a board which should have a school under its care, and that their lordships so understood the matter.

2. When, on Dec. 10, 1874, their lordships said "They are unwilling to disregard the resolution passed by the ratepayers of Wrentham"; and that if the required accommodation is supplied, "my lords will give the ratepayers of Wrentham an opportunity of reconsidering the question of a school board under the altered circumstances; and if the former resolution is confirmed, will not refuse to establish a school board":—

Can it be believed that they intended only to establish a school board that could not have a school; or that they gave us to understand, or intended us to understand, that this only was their intention?

3. When after the parish meeting, and the poll of the parish, with the results of 95 to 64 in favour of a school board (April 8, 1875) their lordships intimated (May 14) that "they would shortly issue their order for the election of a school board," and told us that "the parish being already supplied with a sufficient amount of accommodation, it would not be competent for the board—i. to obtain a loan for the erection of an additional school, and ii. that they were empowered to refuse annual grants to any new schools opened by a school board under such circumstances."

Can it be believed that this implied or was intended to intimate that the board could not have an actually existing school in the district transferred to it, and that their lordships could or would refuse such transfer? and that all they were granting was barely a school board, which should have no school?

4. Can it be believed, that when in August last the board applied for the forms for the transfer of the British Schools, and their lordships sent them with full instructions how they were to be filled up—and that we were to get legal advice upon several points; and at the same time sent their minute that "The consent of the department to an arrangement under Sect. 23 is confined to approving . . . a copy of the draft terms of arrangement":—

I say, can it be believed that they put us to all this trouble and expense, and led us confidently in this hopeful direction, only to say to us at last, as Lord Sandon declares that they said to us in May when granting our application for a board (which is not the fact) that the "school board was unable to set up a school though it was able to pass bye-laws for compulsion"?

The thing is monstrous and inconceivable, and yet this is what it has all come to in Lord Sandon's judgment.

No parish has a right to say what its public elementary education shall be. The parish may ask for a board to have a school under it—may be led to expect it would get one if it could get a majority desirous of having one—may obtain a majority of three to two—may get its board—may go to the expense of complying with all the requirements of the department in the case—may accept the offer of the transfer of a school; and then at the last minute the department may claim an absolute veto, and say, no, it cannot be done. It will be plainly impossible that the matter should be allowed to remain here.

I take this opportunity of acknowledging the kindly sympathy and generous aid rendered by those friends who have so readily responded to the appeal on our behalf made by the Rev. G. S. Barrett in your paper. I feel sure that they will for the present accept this public acknowledgment instead of a more personal one as truly expressive of my very sincere and grateful thanks.

I am, Sir, yours truly,
JOHN BROWNE.
Wrentham, March 9, 1876.

SKETCHES FROM THE GALLERY.

House of Commons, Tuesday, 1 a.m.

The weakness of the case put forward in Parliament for the assumption by the Queen of the additional title of Empress, was conclusively shown by the speech made by Mr. Disraeli on Thursday night in moving the second reading of the bill. The right hon. gentleman had at the outset to perform a feat which he should be an adept in, seeing that he has of late had considerable practice. He had to get out of a false position in which he had gratuitously and inexplicably placed himself. When Mr. Samuelson asked him, a couple of days earlier, whether he was prepared to state what title it was proposed to recommend for adoption by the Queen, he had answered shortly that he was not. The feeling aroused by that unwise curtness was such that the Premier on Thursday found himself obliged to give the desired information; and in doing so he, with characteristic dexterity of the ineffectual sort, gravely rebuked Mr. Samuelson for having presumed to endeavour to elicit information by means of a casual question. The proper time to inquire what a bill was about, or rather the proper and only time for a Prime Minister to answer such a question, was on the second reading—an astounding principle of Parliamentary business which Mr. Gladstone subsequently reduced to the proposition that the House of Commons was to be called together to pass the second reading of an important bill, and was then to hear for the first time what it was the bill proposed to do! This reference to Mr. Samuelson's shocking temerity is, by-the-way, a fair specimen of Mr. Disraeli's rhetoric and Parliamentary tactics. His solemn indignation, his subsequent smartness, and his faulty logic combine to tell on hon. members on the Ministerial benches, who loudly cheer an answer or a retort of this quality, and sit very silent when some member of the Opposition—it does not need the genius of Mr. Gladstone to unveil the mystery—reduces the absurdity to its true proportions.

Having, as the Conservatives agreed, completely crushed Mr. Samuelson, the Premier proceeded to make the tardy disclosure of the new title, and to show cause why it should be accepted by the House of Commons. The right hon. gentleman impartially selected his arguments from prose and poetry, citing the authority of Gibbon on the one side and of Spenser on the other in support of the addition of the title of Empress to the royal style of our English monarch. What else he said was not of a character to dwell in the

memory of the listener; and, in truth, when he had brought his address to a conclusion it was difficult to seize on any tangible reason suggested by him why the title should be Empress. To do him justice, it should be recorded what is now generally agreed in conversation, that his heart is not in his work, and that he is obeying the injunctions of others than those of his own reason. Mr. Gladstone, on the contrary, showed, when he rose to speak, that his heart was altogether in his task, and he set himself with astonishing vigour to tear to pieces the flimsy folds of Mr. Disraeli's argument. He went so far even as to suggest a doubt whether the Queen had any actual right to assume the title of Empress of India, seeing there were in Hindostan several princes, who, not having been tributaries of the East India Company, had never formally come under the Government of the Queen. The Opposition had determined to avail themselves of all the forms of the House in order to resist the second reading of the bill in the event of Mr. Disraeli refusing (as he had threatened) to disclose the title it was proposed the Queen should assume. But the House being taken into his confidence on this motion, it was felt that it would be well, in view of the special interests involved, to allow the bill to pass a second reading without a division, and to fight it in committee. To this course some of the indomitable independent members below the gangway objected, and, on a division, the second reading was carried by 284 votes against 31.

Since then the subject has been several times referred to in the House with a persistency that shows how deep is the interest taken in it. Within an hour of the division on the second reading, Mr. Cowen, accustomed to deal with things without periphrasis or circumlocution, simply gave notice of his intention to move the rejection of the Bill on going into committee. Mr. Anderson gave a similar notice in a more argumentative form. On Monday Mr. Ernest Noel, with a quiet sarcasm that Mr. Disraeli affected not to perceive, asked whether the right hon. gentleman had any objection to laying on the table any communication from the Governor-General of India or other authority showing the "strong desire," which is understood to burn in the hearts of the princes and people of India, to hail the Queen as Empress. Mr. Disraeli, still mysterious and more than ever involved, answered that it was not expedient to produce these papers, as they involved political considerations which had hitherto been scrupulously kept out of the debate, and which he hoped would continue so to be kept. This declaration and this aspiration the Premier uttered in solemn tones, looking round at the Ministerialists with the air of a Great Mystery Man. What he meant, whether there are any papers, and what are the political considerations which had been scrupulously avoided, Heaven and the Ministerialists alone know. At least it is only reasonable to suppose that the latter shared in the exceptional intelligence, for they answered the Premier's grave appeal with a cheer of indignant reproof to the reckless member opposite, who, notwithstanding the Premier's recent rebuke of an "individual member" who had sought to obtain information "by casual inquiry," was repeating the offence. Mr. Noel, however, was not to be put down, and straightway gave notice of an amendment which has the rare merit of placing the whole case within the limits of a few lines of print. Mr. Disraeli has affirmed, with an iteration that is making the subject at least next in point of nausea to the "silver streak," that his sole object in proposing an additional title for the Queen is the desire of the princes and people of India. It has been stated over and over again in course of debate, and stands without contradiction, that the Indian languages supply no literal translation of the word Empress. To have upon the Indian mind the remarkable effect foreshadowed, the new title must of course be in the Indian tongue, and the argument luminously suggested in the terms of Mr. Noel's amendment, is that in India the Queen may take a title indicating the highest dignity of the land without in any way affecting her title in England. Thus she is Queen of England, the highest title in the English language, and it is not necessary that Empress should be added to her English style in order that she may take a title correspondingly high in the Indian language. It will be interesting to see how Mr. Disraeli gets out of the dilemma thus prepared. Perhaps the more dignified, and certainly the more manly, course would be for the right hon. gentleman to disdain the pretence of further argument, and, relying on the force of his majority, pass the bill through

committee and so make an end of it. That will be the practical result, under any circumstances, and we might just as well be saved the pain of witnessing the mental wriggling on the Treasury Bench which is not clever, and has long ceased to be interesting.

Monday night was occupied wholly by desultory discussion on naval affairs, the preliminary talk on which kept Mr. Ward Hunt in waiting till ten o'clock before he was able to make his annual statement on Navy Estimates. Following afar off an illustrious example, the right hon. gentleman also essayed to "wriggle"; but being of denser substance and mentally infinitely less agile than Mr. Disraeli, he made a poor mess of it. The First Lord of the Admiralty is still haunted by the necessity of justifying his famous scare of two years ago, and attempted to do it to-night; at the same time to justify the increased expenditure by drawing an alarming picture of the weakness of the navy before he ordered to be laid down twelve gunboats, six corvettes, four torpedo vessels, and "three new sloops of the Osprey class." But, as Mr. Goschen presently pointed out, these are additions that do not touch the main question of the fighting power of the British fleet, which rests in its ironclads. Even after having lost the Vanguard, Mr. Ward Hunt does not propose to increase the number of ironclads; and if with one less he be satisfied with the strength of the navy, what is to be said of his alarming speech two years ago delivered whilst the Vanguard was yet numbered with the fleet?

UNIVERSITY OF OXFORD BILL.

In the House of Lords on Thursday, on the motion for the second reading of this bill, Lord Colchester moved a resolution expressing regret that any legislation should be undertaken in reference to either university, except after a more extended and comprehensive inquiry than fell within the scope of the recent Royal Commission.

The Archbishop of Canterbury, having had the opportunity of reading the bill, expressed his desire that the bill should pass. He did not think it desirable that a fresh preliminary inquiry should be instituted, for he thought that sufficient information had already been collected. He observed that the Commissioners would have very extensive powers, subject to very little control, and he proceeded to point out objections to some of the clauses, remarking that he could not find in the whole of the bill any provision for making the education given by the University more accessible to the mass of the community by diminishing the expense attending a course at the university. With regard to the expression "idle Fellowships," he imagined that what was intended to be done was only to impose some check upon the tenure of Fellowships for too long a time. It would be an evil indeed if the Universities of Oxford and Cambridge were to cease to be the habitual places of education for the clergy of this land. No man could look at what was occurring in Europe, in America, and even in Asia without feeling that they were entering on a time of some insecurity, in which they should have to contend, on the one hand, with a materialistic Atheism, and on the other with sentimental Deism. It would in the future be the task of their universities to combat those influences and to maintain the reasonable, wise, and loving Christianity which, thank God, was at present deeply rooted in the hearts and the affections of the people of this country, and he was sure that the nation in the times before them would be very greatly altered if it ceased to be influenced by the tone that existed in its great universities. (Cheers.)

Lord CARLINGFORD, though he would not join in any vote of hostility to the measure, threw out certain suggestions, the adoption of which, he conceived, would improve the bill. The powers of the Commissioners were very vaguely defined, and it would have been well, he thought, if the names of the commissioners had been published before the second reading. He presumed that it was not intended to take a backward step in contravention of the University Test Act of 1871, but it was supposed by some that a reversal of previous policy might be effected under the provisions of the Bill.

Lord CARNARVON declared that there was no intention on the part of the Government to interfere directly or indirectly with the University Test Act, and, as he saw nothing in the bill to prevent the extension of a education to a more numerous class of persons than at present benefited by university education, he trusted that the operation of the measure would lead to satisfactory results.

The Duke of CLEVELAND approved the general scope of the bill, but added that he should very much regret the abolition of prize fellowships.

Lord MORLEY thought that the bill was open to several serious objections.

He objected to the bill, first, because it expressed no policy that was to guide the commissioners in their course of action; secondly, because it contained omissions of a great and important character; thirdly, because some of its clauses were retrograde. The measure, instead of being one that would aid the cause of progress and reform, would fail to satisfy those who were most desirous of advancing university education. The House

was asked to confer unlimited powers upon commissioners whose names were not yet known. The bill was also objectionable because it proposed to confer those unlimited powers upon these unknown commissioners for a period of seven years—a term unexampled in its duration. Thus, if the bill were passed, the University would be subjected to a process of vivisection at the hands of unknown operators for that lengthened period. There were no provisions in the measure which would have the effect of securing uniformity of action in carrying out the objects of the objects of the bill. He further objected to the statutes for the regulation of the internal concerns of the colleges being obliged to receive the sanction of the university before they could come into force; and the effect of allowing the colleges to appoint certain of the commissioners might be to stop the progress of university reform altogether, inasmuch as the colleges which most required reforming would send representatives who were not reformers. While he did not think the inquiry suggested by the noble lord (Lord Colchester) was necessary, he would ask whether it would not be possible for the commission, before it commenced to legislate definitely for the University, to be furnished with a precise scheme under which its members could decide what was necessary to be done and how it could be best effected. If this was possible, he would suggest further that the scheme, before being finally decided upon, should be submitted to the university authorities. He regretted that the bill contained no proposals as to the means by which professors should be appointed, and he regretted this the more because some recent appointments had caused great scandal. Further, he regretted that no amendment was suggested in the constitution of the University. The commission of 1852 recommended that the congregation should consist only of certain members of the University, but this was not acted upon, and, as a result, it not unfrequently happened that, owing to the increased number of churches in Oxford, and the additional number of incumbents and curates attached, there were sufficient members of the University resident within a mile and a-half of Carfax, but entirely unconnected with the teaching of the University, to defeat the wishes of those members of the congregation who were vitally interested in the matters which had to be decided. He hoped that before the debate closed some explanation would be afforded as to the views of the Government concerning the removal or otherwise of the disability which, except in the cases of Balliol and University, precluded any except ecclesiastical persons from holding the headships of colleges. (Hear.) He thought the question of prize fellowships should be dealt with very carefully, because it was necessary, now that the unattached student system had been established, and that the middle-class schools were sending up men of less pecuniary means than formerly found their way to the University, for inducements to be afforded to the best among such students, in the first place to enter, and afterwards to remain in the University. He considered it very important that the system of prize fellowships should be uniform throughout the University, otherwise they would have one college bidding against another, and an unhealthy competition created. One other matter in reference to these fellowships he desired to point out. There were over 300 fellowships at Oxford, clerical and lay, but what guarantees had they that under the bill the commissioners would not deprive the colleges of the resident fellows, who constituted practically the lay element, and leave them entirely in the hands of the clerical element? (Hear, hear.) That was a real danger, and he hoped that means would be taken to guard against it.

The discussion was continued by Lord HOUGHTON, who said he could not understand why the bill did not apply to the University of Cambridge as well as the University of Oxford; by Lord CAMPERDOWN, who conceived that powers almost unnecessary were given to the Commissioners, and who expressed his dissent from any great reduction of what had been called "idle Fellowships"; and by Lord AIRLIE, who also commented on the extraordinary powers of the Commissioners.

Lord SALISBURY said that many of the suggestions made in the course of the discussion were matters for consideration in Committee. With regard to the powers of the Commissioners, it was true that the charge of vagueness might be applied, but in previous bills it had not been unusual merely to indicate the powers of Commissioners, and the present bill gave the Commissioners no powers which were not already possessed by the Colleges. It had been insinuated that the Government were desirous to retrace some steps which Parliament had deliberately taken of late years.

Our desire in bringing forward this bill is that as regards ecclesiastical matters the precise *status quo* should be preserved. We do not intend to carry forward any further the process of separating the universities from the Church, but we do not desire to retrace any step that has already been taken. We desire that matters in that respect shall, after this bill has passed, remain precisely as they were before; and therefore, if there is in this bill any clause which can legitimately and reasonably give rise to apprehensions that the policy of the University Tests Act is to be reversed we shall be glad to review it in committee. (Hear, hear.) The particular clause which has been referred to was put in for this reason—a fear was entertained, rightly or wrongly, that if the clerical fellowships or endowments were touched by the commissioners it would make them new clerical fellowships, and then they would be swept away by the Test Act. We should be very sorry if the proportion of clerical fellowships should be diminished, but we do not uphold them any more than the other fellowships free from the conditions that the others are to be subject to. Without attempting to use any language that will fetter the commissioners in their action I entertain a hope that the clerical fellowships will be maintained, and that the policy of the Test Act, not only as expressed by its first, second, and third clauses, but as expressed in its fifth clause—which enacts that education in the tenets of the Church shall be given to all members of that Church in the University—will be followed strictly. In all these matters I trust we may escape what may be called the cleriophobia which affects the most amiable and most capable minds, and which distorts all their judgment. Congregation has

been objected to simply because it contains a number of curates who reside in the University of Oxford, and there is a desire also to disassociate headships from clerical matters. On the other hand, when they are defending idle fellowships they declare the importance of the connection between the outside world and the governing body of the University, and when they are dealing with congregation they dilate upon the absurdity of allowing the outside world to have anything to do with it. I am afraid that the only solution of this contradiction is that in the one instance the connexion is clerical and in the other it is not; or, if you prefer it, that the connection in the one case is Conservative and in the other is Liberal. For my own part, there seems to me to be an obvious reason why the connexion between the government of the university and of the outside world is more reasonable and does less injury than these idle fellowships, and that is the clerical vote in congregation is only a small fraction of the whole vote, whereas in the government of colleges it is much larger. They did not propose to increase any restrictions or to impose any which did not now exist; but they earnestly hoped to carry out the policy so eloquently sketched by the Primate, and to continue that connexion between the University and the Church which had given so much piety to the world and so much learning to the Church. (Hear, hear.)

Lord GRANVILLE thought that if the two Universities of Oxford and Cambridge were to be dealt with in the same way the provisions with regard to Cambridge University ought to have been included in the present bill. He complained that very little information in reference to the bill had been given to the House. He was pleased to hear that in reference to the religious aspect of the question, the Government were not intending to go back. In reply to Lord Salisbury he said that the objection which had been raised to the present constitution of the congregation of the University was not directed against any body of curates, whether resident in Oxford or elsewhere, but was aimed at the constitution of a governing body which admitted of persons neither resident nor engaged in the work of University holding in their hands the power to thwart the views of those most interested in the matter. He believed it would be most unwise to retain the clerical restriction as to the headships of colleges. He had heard it stated that the parents of England would not like to trust their sons to the care of heads of colleges who were not clerics, but he attached no weight to the statement. He believed that a great many parents would prefer to intrust their sons, if possible, to the noble marquis, as the head of a college, than to a very large number of clergymen. He said this with the more confidence because he believed a little dash of despotism was an advantage rather than otherwise in the head of a college. (Laughter.) What he wanted was that the best men, whether clerical or lay, should be selected, and he agreed that this was the more likely to be done, even with the clerical restriction, by means of a system which would preclude the almost absolute certainty of the head of a college being chosen from among the Fellows of his college, without any special reference to his fitness for the position.

The amendment was negatived without a division, and the bill was read a second time. The Committee was appointed for that day three weeks. Earl GRANVILLE expressing a hope that the stages would be got through as quickly as possible, in order that there might be ample time for considering the measure in the House of Commons.

THE EDUCATION ACT.

LONDON SCHOOL BOARD.

At Wednesday's meeting of the Board, Sir C. Reed presiding, the Bye-laws Committee presented a report respecting the Beavis prosecution case, and a resolution was passed declaring the opinion of the Board to be that no blame rested with the superintendent or the visitor, and that the case appeared to have been treated throughout with extreme leniency. The debate respecting incorrigible truants was resumed, and ended with the adoption of Mr. Picton's motion in a modified form.

On Thursday last the 112th school in connection with the London School Board was opened by the chairman, Sir Charles Reed. The school occupies a plot of land between the Portobello and Ladbroke-grove roads, Notting-hill, the principal front of the school facing the Hammersmith branch line of the Metropolitan Railway. The peculiarity of the site necessitated the whole school premises being on the ground floor. Accommodation is provided for 1,059 children—333 boys, 324 girls, and 402 infants. The total cost has been £13,389—land, £3,073; and school, £10,316. Lord Lawrence was to have presided, but in a letter read by Dr. Gladstone the noble lord stated that he was unfit to preside at a public meeting, his sight being so bad that he could scarcely see. Sir Charles Reed observed that the board were not their own masters; and whatever the public impression might be as to the work of the board, he contended that they were simply administering the law under the control of Parliament, in providing for every child of school age a place in an efficient school. Mr. Currie stated that last Christmas there were over 121,000 children under the care of the London School Board.

Another school was opened in London last week in High-street, Stoke Newington, at a cost of £8,850, and with accommodation for 1,610. Sir Charles Reed, who presided, remarked that it was

said that they filled their schools by emptying others, but in that district no good existing school had suffered by the opening of the new one. They had in Bethnal-green built a school in Turin-street for 1,600 children, and it was full in every department, and those children had not been attending regularly any existing school. The Rev. Mr. Hansard, the rector of the parish, had written to the *Times* admitting that the new school had not injured his school; but, on the contrary, had served it by a healthy competition. The board had been charged with extravagance, but let their accusers point to any particular school and say whether there had been there extravagance or unnecessary expenditure. Hackney, he thought, had little to complain of. There had been erected within its boundaries twenty-six schools, accommodating 24,000 children; but who paid the money these schools had cost—£239,000! Not Hackney, not Bethnal-green, but the whole metropolis, under an equalised rate. For every £s. 8d. of that amount Hackney paid, the western districts had paid 13s. 4d. (Hear.) For this the children were well taught, both secularly and religiously—to write, to read, and to fear God; and, with the confidence of the public, the good work of the school board would go on and prosper. The key was then formally handed over to the local managers, upon which the Rev. T. Hugo rose and complained of the heavy expense of the school. He denounced the London School Board, and, amid great excitement and interruption, continued his observations in the same strain for a few minutes. The rev. speaker having made a charge of "one-sidedness" against Sir C. Reed, was compelled by the general opposition of the meeting to resume his seat. Mr. Picton defended the board, stating that its expenditure for five years had been only nine-pence in the pound. Mr. Beck and one or two other persons having spoken, Mr. Holditch proposed a vote of thanks to the chairman. He described the opposition to the school board as being caused partly by ignorance and partly by self-interest. He hoped that at the next election those who had courageously worked in the cause of education would not be made, either by ignorance or self-interest, to suffer for their zeal and devotion. Mr. Forsyth seconded the motion. The vote was carried by acclamation.

BIRMINGHAM RELIGIOUS EDUCATION SOCIETY.—The annual report of this society, instituted for the purpose of giving voluntary religious education in board schools, shows that the present number of teachers is 104 female and fifty male. The average attendance of scholars for religious teaching at the six schools for the past year has been 1,119 boys, 1,116 girls, and 1,017 infants; total, 3,252. Four schools and part of a fifth were without religious teaching.

AN UNSUCCESSFUL APPEAL.—The following is from the monthly paper of the National Education League:—"Some of our readers will remember that several years ago an advertisement appeared in the *Church Times*, which afterwards found its way into the editorial columns of some secular journals. It was as follows:—'Wanted, at once, 50*l.* to rescue 200 souls from Dissent. Of your charity help!' Further inquiry revealed the fact that this advertisement proceeded from the parish of Stratton St. Margaret, Swindon, and that the 50*l.* was wanted to build a Church School.

Alas for the rarity
Of Christian charity!

The 50*l.* was not found, and the 200 souls have not been rescued. A school board has been elected during the last month, and the Nonconformist candidates head the poll."

ELEMENTARY SCHOOLS.—A Parliamentary return has been issued showing the number of public elementary schools inspected in the year ending 31st August, 1874 and 1875 respectively. The number of Church schools inspected in 1874 was 8,786; the number of scholars on the register, 1,637,944; average attendance, 1,117,461; the amount of voluntary contributions, 470,376*l.*; school fees, 519,845*l.*; and Government grant, 689,636*l.* The number of British schools was 1,989; on the registers, 481,211; average attendance, 322,038; voluntary contributions, 90,771*l.*; school fees, 206,312*l.*; Government grant, 204,498*l.* The number of Roman Catholic schools was 566; the number on registers, 157,421; in average attendance, 100,372; voluntary contributions, 40,025*l.*; school fees, 36,026*l.*; Government grant, 62,212*l.* The Board schools numbered 826; the number on registers, 221,026; the average attendance, 138,293; voluntary contributions, 1,664*l.*; school fees, 52,099*l.*; and Government grant, 75,261*l.* In the year ended August 31st, 1875, the numbers had increased as follows:—Church schools, 9,449; on registers, 1,735,895; average attendance, 1,175,280; voluntary contributions, 528,484*l.*; school fees, 573,754*l.*; Government grant, 745,383*l.* British schools, 2,034; on registers, 492,588; average attendance, 328,180; voluntary contributions, 100,283*l.*; school fees, 220,689*l.*; and Government grant, 213,723*l.* The number of Roman Catholic schools was 598; the number on registers, 163,850; average attendance, 106,426; voluntary contributions, 44,437*l.*; school fees, 42,267*l.*; Government grant, 68,570*l.* The number of Board schools was 1,136; the number on registers, 351,967; the average attendance, 227,285; voluntary contributions, 2,361*l.*; school fees, 969,631*l.*; and Government grants, 130,071*l.* There were 2,005 civic parishes under school boards, and 12,077 were under the general boards.

FOREIGN MISCELLANY.

The Senate, by 32 votes against 29, has refused to admit Mr. Pinchback, the coloured senator from Louisiana.

The Canadian House of Commons has rejected a resolution favouring protection by 119 votes against 64.

Garibaldi has accepted the presidency of an International Arbitration Congress to be held at Rome.

It is announced that direct railway trains from Paris to Madrid are to commence running on the 20th inst.

M. Thiers declines to take his seat in the French Senate as the representative for Belfort, preferring to represent Paris in the Chamber of Deputies.

War is stated to have been declared on Wednesday last by Japan against Corea, the ports of which are said to be blockaded by the Japanese fleet.

The Tyrolean Diet has been closed by the Governor of the Tyrol, owing to the disloyal attitude of the majority of the members.

King Alfonso had arrived at Bilbao on Saturday, being expected at the Escorial on the 17th instant, and, on the 19th, will make his State entry into Madrid.

No formal protest, it is stated in telegrams from Madrid, will be made by the Vatican against the article on religious toleration in the New Spanish Constitution.

In the suit for 6,000,000 dols. brought against William M. Tweed on behalf of the people of the State of New York, the jury have returned a verdict for the plaintiffs for 6,537,117 dols.

Sergeant Bates, who it may be remembered carried the American flag through England to prove that he would not be molested, has been assaulted while making a Canadian trip.

Count Arnim (who has been refused a pardon by the Emperor) is now to be prosecuted on the charge of treason, the proceedings being based on the evidence disclosed at the preliminary investigation of his case.

Owing to the heavy rains, a landslip has taken place at Caub, on the Rhine, by which eight houses have been buried and twenty-six persons killed. Detachments of military from Coblenz and Mayence had arrived to render assistance.

The incorporation of Khokand with the Russian Empire is now officially announced; and the *Russki Mir* of Saturday states that the Minister of Finance has now under consideration a scheme for incorporating Nova Zembla.

Demolished Buddhist temples in Japan have lately contributed to the erection of the best church in the country. The pews, pulpit, and communion-table of the Reformed Mission Church, recently opened, were made from wood that came from demolished temples.

Mr. Moncure Conway has been invited to remain in the United States, and occupy the pulpit formerly filled by Theodore Parker. The *Boston Watchman*, in noticing Mr. Conway's lecture on the "Natural History of the Devil," says that he "claimed considerable intimacy with his subject."

THE PRINCE OF WALES'S INDIAN PRESENTS.—The young tigers, elephants, and horses with which His Royal Highness the Prince of Wales has been presented during his Indian tour will be taken to Bombay, to which place the troopship Himalaya will proceed about April 14, to embark them for passage to England.

THE MADAGASCAR SLAVE TRADE.—The *Standard* says:—"The breaches in the slave trade treaty entered into with the Queen of Madagascar, which are almost openly committed with the knowledge of the Government authorities, have now become so frequent that we hear the admiral commanding on that station will shortly leave Bombay for Tamatave. There he will join Her Majesty's consul in protesting against the lax manner in which the agreements under that treaty are carried out, and endeavour to obtain assurances of the introduction of remedial measures."

OPIUM-EATING IN THE UNITED STATES.—Under the heading of the "Impending Danger," a writer in the *New York Medical Record* publishes an article on the consumption of opium in the United States. The writer appears to think that much of the evil is directly attributable to the frequency with which opiates are prescribed by the American physicians; while the morbid craving having been once established, there is no limit to the amount of the drug which the victims may obtain from dispensing chemists. The natural suggestion, of course, is that the sale of opium should be restricted.—*Lancet*.

THE NEW UNITED STATES MINISTER.—Richard Henry Dana, jun., who has been nominated by the President of the United States as Minister at the Court of St. James's, in place of General Schenck, is now in his sixty-first year, and is a native of Cambridge, Massachusetts. At the age of nineteen, being compelled to relinquish his studies at Harvard College in consequence of the failure of his eyesight, he went to sea in a merchant vessel as a common sailor, and upon his return he wrote and published a graphic description of his voyages in the well-known book entitled "Two Years Before the Mast." His sight having been completely restored, he resumed his studies, graduated with honours in 1837, and was admitted to the bar in 1840. The next year he published a treatise on seamanage, known in England, where it was reprinted, as the "Seaman's Manual."

DEATH OF DR. HORACE BUSHNELL.—The American papers announce the death, on Feb. 17, at

Hartford, Connecticut, of Dr. Horace Bushnell, one of the ablest and best-known theological writers in the United States. He was born at Lichfield, Connecticut, in April, 1802, and had therefore nearly completed his seventy-fourth year. He entered Yale College at the age of twenty-one, graduated in 1827, and soon afterwards acted for eleven months as editor of the *New York Journal of Commerce*, the editor being absent. He afterwards entered upon the study of the law, but in 1831 abandoned it, and resolved to enter the ministry. He studied theology at New Haven, was licensed to preach in 1832, and in May, 1833, accepted an invitation from the congregation of North Church, Hartford, to become its minister, a post which he filled for twenty-six years. His first published work, "Christian Nature," was printed in 1847, and was expanded and reprinted in 1860. His "God in Christ" came out in 1849, and led to his trial for heresy. He was, however, acquitted by a vote of 17 to 3, and his church afterwards withdrew from the "Consecration." In 1851 he published "Christ in Theology"; in 1858, "Sermons for the New Life and Nature and the Supernatural"; in 1864, "Work and Play," a volume of essays and addresses, and these were followed by "Christ and His Salvation," the "Vicarious Sacrifice," "Moral Uses of Dark Things," "Sermons on Living Subjects," and his latest work, "Forgiveness and Law," published in 1874. Dr. Bushnell more than once changed his theological opinions on various points, and said himself that he had "been religiously careful to correct himself into and by the truth, allowing no small fear of man or smaller pride of consistency" to detain him. While in California in 1855-6 he was largely instrumental in establishing what is now the University of California, and was offered its presidency. The city park of Hartford was also his plan, and was named Bushnell Park only a few days before his death.

NEW GUINEA.—The *Manchester Examiner* has received a communication from the Rev. S. M'Farlane, who is connected with the New Guinea Mission of the London Missionary Society, whose explorations in New Guinea have recently attracted so much attention in this country. The writer says that several important ends have been gained by the visit which he describes to the Fly River:—1. We have proved that there really is a navigable river there, extending far into the interior of the country, which has hitherto been merely a supposition, as the "large opening" seen by the boat's crew of Her Majesty's ship Fly might have been simply the outlet of numerous small streams draining that part of the country. 2. We have opened up the way which has hitherto been guarded with great determination by notorious savages, and have taught them, without loss of life, the folly and danger of attacking European vessels. 3. On our return we succeeded in establishing what appeared to be a genuine and firm friendship between the natives and ourselves, exchanging presents, and left them well pleased. 4. We have learned something of the character of the interior; and, although we found it low and swampy up to the highest point we reached, we have at least proved that high land is not to be reached within at least 200 miles by the course of the river, the first hundred being thickly populated by a mixed race—Papuan and Malayan—speaking different dialects, and at war with each other. They are an intelligent-looking, energetic people. 5. We obtained a considerable number of specimens of birds, beetles, &c.; but as we had a distinguished naturalist (Mr. D'Albertis) on board, I leave him to give his own report of his discoveries in this interesting branch of science. The daily delay in cutting fuel afforded him a good opportunity for collecting. As in the Baxter, so in the Fly River, we were disappointed at not reaching high land with populous and healthy villages suitable for mission stations. We hoped to find, as in Madagascar, a dense population in the interior, a hope which we have not yet abandoned, although it has been considerably weakened by the discoveries of our last voyage. It is for the directors of our society to decide whether we shall go farther into the interior or not. We are prepared to make another trip next season, and go as far as the river will allow us, as we now know what arrangements to make for such a voyage. With reference to the numerous and populous villages in the Fly River, I see no way of conveying to them the blessings of the gospel, except through themselves. To get some of their young men, instruct them, and send them back as teachers, will doubtless take a long time, but it is the only method of reaching them.

The *Athenaeum* states that the monument to John and Charles Wesley has been placed in Westminster Abbey, but has not yet been unveiled. It stands near that of Isaac Watts.

The election of a successor to the late Professor Key in the headmastership of University College School took place on Saturday, when Mr. Henry Weston Eve, M.A., formerly Fellow of Trinity College, Cambridge, Master of the Modern Side at Wellington College, was elected by the votes of a majority of the Council.

The Messrs. Carter, of High Holborn, seedsmen to the Queen and the Prince of Wales, have issued a "Vade Mecum," or seed catalogue for the year 1876. In addition to the price lists of various seeds suitable for all gardens, from the cottager's to the Queen's, the manual contains numerous floral engravings, and five coloured illustrations.

Miscellaneous.

THE CARDIGANSHIRE METHODISTS AND THE COUNTY MEMBER.—The Calvinistic Methodists of South Cardiganshire, at their monthly meeting held on Wednesday and Thursday, at Blaenau'r-Or, resolved that no candidate for the representation of the county of Cardigan be countenanced by them unless he declared himself in favour of the Disestablishment and Disendowment of the Church of England.—*South Wales Daily News*.

THE ROYAL TITLES BILL.—The following members (thirty-three, including tellers) constituted the minority who voted on Thursday to adjourn the second reading of the Royal Titles Bill:—Isaac L. Bell, J. Gillis Biggar, Jacob Bright, Alexander Brogden, James C. Brown, Thomas Burt, Sir Charles W. Dilke, Edward T. Gourley, Charles Harrison, John Holmes, Hon. C. W. Howard, Walter H. James, D. J. Jenkins, Sir H. Johnston, Dr. Kenealy, Sir Wilfrid Lawson, E. A. Leatham, Alexander Macdonald, Samuel S. Marling, Sir A. E. Middleton, W. H. O'Sullivan, Charles M. Palmer, Charles S. Parnell, Joseph W. Pease, R. N. Philips, Thomas B. Potter, Henry Richard, William Stacpoole, Alexander Swanston, P. A. Taylor, George H. Whalley; tellers, Mr. Cowen, Mr. Anderson.

THE LIQUOR TRAFFIC.—A bill has been introduced by Mr. Joseph Cowen, Sir Henry Havellock, Mr. Burt, and Mr. Norwood, "to provide for the elections of Boards for granting licenses for the sale of intoxicating liquors." The object of the bill, according to the preamble, is "to give to the rate-payers a more direct and immediate control over the traffic in intoxicating liquors." It is proposed to transfer licensing powers to a board to be elected by the ratepayers, and from whose decisions there shall be no appeal, except such applications as may under the present system be made to the High Court of Justice in reference to the granting or withholding of licenses. No brewer, or distiller, or retailer of malt or any intoxicating liquor, or anyone in partnership with such persons, is to be eligible for election on the board. The expenses of the boards and of their elections are to be paid out of the local rates.

WORKING MEN'S LORD'S-DAY REST ASSOCIATION.—The annual meeting of the Peckham branch of this association was held on Thursday evening, in the National Schools, High-street, the Rev. Isaac Haycroft presiding. Mr. G. Livesey moved, and Dr. Ray seconded, the following resolution:—"That owing to the prevalence of the Saturday half-holiday, the general shortening of the hours of labour, the numerous Bank and other holidays, and the opening of some of the national museums and galleries in the week evenings, the argument for opening museums on Sundays is entirely destroyed." The Rev. W. Hall moved, and Mr. Charles Hill seconded, the following resolution:—"That in consequence of the extensive arrangements made at nearly all places of amusement for the sale of intoxicating drinks, the opening of places of amusement on Sundays would greatly increase Sunday drinking, and be an additional barrier to the closing of public-houses on Sundays." The resolutions were carried unanimously, and the meeting closed in the usual way.

CURIOS SCENE IN A CHAPEL.—At the service of the English Presbyterian Church, Crewe, on Sunday, a somewhat remarkable occurrence happened. In the course of his discourse the resident minister, the Rev. S. T. Dickenson, alluded to several items which appeared in a balance-sheet placed in the hands of the congregation that day, and commented on the paucity of the subscriptions to the sustentation fund. He said that no chapel in the town would have contributed so poorly to their minister's stipend as his congregation had done. He was glad, however, to see that they had increased lately. Mr. M'Bride, a prominent member of the church, rose in the congregation, and said it was irregular for such a balance-sheet to be submitted without any name being given either of the compiler or auditors. The utmost excitement prevailed, and the officiating minister gesticulated to the organist to proceed with the service, but the gestures were not observed, and it was not until a verbal message was delivered, that the official did as he was requested. Some discussion has lately arisen in the congregation, owing to recent changes introduced in the management of the church by its minister.

THE PROPOSED CESSION OF THE GAMBIA.—It will be remembered that, after Lord Carnarvon's explanatory speech in the House of Lords, the Government decided to refer the proposed exchange of territory on the West Coast of Africa to a select committee. When the day for the nomination of the members of this committee arrived, Mr. Disraeli stated that circumstances had arisen which rendered a postponement of the motion desirable; and consequently Monday next was fixed for the further consideration of the subject. It is now said to be probable that the Government will find it necessary to ask for a still longer period of delay, and that whatever may be the ultimate fate of the proposed committee, it is not likely to meet on this side of Easter. The report is that the difficulty now lies with the French Government. They are willing to give up to us their shadowy rights at Grand Bassam and Assinie, but they decline to withdraw from the Dahoman port of Whydah. If this be a true statement of the case, the public have reason to be thankful for the new light which has suddenly broken in upon the French official mind. The King of Dahomey,

it appears, has threatened the most determined opposition to any interference on our part either with his customs duties or with his territorial rights; and if the French were to hand over Whydah to us, it is not improbable that, sooner or later, we should be involved in hostilities with a powerful and sanguinary potentate who has never yet felt the superiority of our arms.—*Daily News*.

THE JUBILEE SINGERS AND A PROPOSED "LIVINGSTONE" UNIVERSITY.—This band of negro singers gave another of their services of sacred song in the Free-trade Hall, Manchester, on Saturday afternoon, in behalf of the coloured people's university (Fisk University) in America. Mr. W. Hind Smith presided, and the audience filled the great hall. The Chairman, after expressing his entire sympathy with the present object of the Jubilee Singers, said they contemplated ultimately attempting a far greater work than had hitherto been spoken of. He believed they intended, if possible, to obtain means for building a new university, to take the name of Livingstone, and to be worthy of that great, illustrious, and blessed name, which they all revered. (Cheers.) By such an institution they would provide the means of educating hundreds, if not thousands, of their fellows, and of fitting them to go forth to the sons and daughters of their own Africa, and there present to them the Word of Life. Thus that land which had often been called the white man's grave, and which was the home of so many prejudices against white men, would be invaded by missionaries who were numbered among its own races; and civilisation, with all its blessings, would be more surely bestowed upon it. He hoped that Manchester would have a good share in the building and endowment of this Livingstone College, and he prayed that millions of Africans would have cause to bless God that he had raised up such a band of devoted Christian people as the Jubilee Singers. (Cheers.) The service of plantation hymns was then given, and was listened to with marked attention and frequent expressions of pleasure by the audience.

THE LAMBETH BATHS WINTER MEETINGS.—The last of the fourteenth series of meetings which are held nightly during the winter season for the furtherance of the cause of temperance, and in order to provide entertainment and instruction for the inhabitants of the neighbourhood, took place on Saturday evening, and was numerously attended, the large room, which will hold some three thousand people, being quite filled. Alderman Sir J. C. Lawrence, M.P., presided, and amongst the other gentlemen on the platform were Mr. Alderman M'Arthur, M.P., Mr. W. R. Selway, Mr. Andrew Dunn, Mr. Jabez Inwards, and Mr. Campbell. The meeting commenced with prayer, after which a temperance hymn was sung. The Rev. G. M. Murphy then read a statement showing that during the season, which commenced on November 6, there had been held 149 meetings, attended by an aggregate of 130,000 persons. Of these meetings thirty-eight were Sunday services. At the meetings some 1,300 persons had signed the pledge of total abstinence from all intoxicating drinks. The meetings had grown in favour as the winter progressed, and the season had been in most respects, if not in all, the best of the series. The expenses had been met by the contributions taken at the doors and the donations of a few friends, amongst whom were the chairman and Mr. Alderman M'Arthur, M.P.; Mr. Samuel Morley, as heretofore, meeting the cost of the rent. The Sunday services, both morning and evening, had been uniformly well attended. The Monday concerts and entertainments had been all that could be desired. The Tuesday evenings had been partially allotted to dissolving views. The Wednesdays had, with a few exceptions, been devoted to a religious service; the Thursdays to temperance meetings; Fridays, partly to dissolving views and lectures and Good Templar meetings; and the Saturday night gatherings to newspaper-readings, music, recitations, and dialogues, making up an entertainment as excellent as it was unique. The Chairman said he could add little to the very interesting report. One of the meetings was to denounce the Slave Circulars, and a note was struck there which had vibrated throughout the kingdom. He was glad to find that subjects such as these were brought before the meetings, and this led him to remark that the last session of Parliament was one that would be remembered with deep interest in future years on account of the measures it passed to ameliorate the condition of the working classes. Reverting to the particular object of these meetings, the hon. gentleman said he trusted that whatever good thought was uttered at them that was worth preserving would not pass away, but would be retained in the minds and memories of those who heard them, and have a beneficial influence on their lives. The meeting was subsequently addressed by Mr. W. R. Selway, Mr. Ald. M'Arthur, M.P., Mr. N. B. Downing, Mr. Jabez Inwards, Mr. Andrew Dunn, and Mr. G. C. Campbell.

The new book by the author of "Alice's Adventures in Wonderland" is to be called "The Hunting of the Shark," and is to appear on the 1st of April.

Mr. Richard Johnson, of Manchester, a member of the new Shakespeare Society, has (says the *Athenaeum*) been good enough to promise that he will give his fellow members this year a reprint of Philip Stubbes's celebrated attack on the manners, dress, and customs of English men and women in 1583, when Shakespeare was seventeen.

Cytome of News.

Her Majesty held a drawing-room at Buckingham Palace on Wednesday, and next day, after witnessing the ceremony in connection with the funeral of Lady Augusta Stanley, left for Windsor.

On Friday evening there was a grand dinner-party at Windsor Castle in honour of the wedding-day of the Prince and Princess of Wales, the latter being present.

The Queen, it is stated, is expected to leave for Germany on March 27.

The Prince of Wales, having completed his Indian tour, returned to Bombay on Saturday, and drove directly to the dockyard, the road being lined with troops. There his royal highness received a farewell address from the municipality, and then went on board the Serapis. To commemorate the Prince's visit, the Queen has appointed his royal highness colonel of eight native regiments, four of which are to be designated "Queen's Own," and four "Prince of Wales's Own."

The Duke and Duchess of Edinburgh, with their children, arrived at St. Petersburg on Saturday.

The Empress of Austria visited the Queen at Windsor on Sunday, and was received by Her Majesty, the Princess of Wales, and Princess Beatrice.

The Right Hon. Stephen Cave and Mrs. Cave arrived in London on Thursday from Egypt.

The statue of the Prince Consort in the Albert Memorial in Hyde Park was unveiled on Wednesday without any public formality. Sir Thomas Biddulph, however, was present on behalf of the Queen.

Sir Andrew Lusk, M.P., as the alderman of the ward of Aldgate, has received a communication from the Home Secretary expressing the admiration with which Her Majesty witnessed the inscriptions and street decorations along the line of route on the occasion of her recent visit to the London Hospital. Major Munro, of the office of the Board of Works for the Whitechapel district, has received a similar letter.

The following committee on the depreciation of silver has been nominated by the House of Commons—Mr. Baxter, Mr. C. B. Denison, Mr. Goschen, Mr. Kirkman Hodges, Mr. Hubbard, Lord G. Hamilton, Mr. Massey, Mr. Mulholland, Mr. Fawcett, Mr. Cave, Mr. Shaw, Mr. Hermon, and Sir Charles Mills.

On the motion for going into committee, in the House of Commons, on the Royal Titles Bill, Mr. Joseph Cowen will move the postponement of that stage for six months. Mr. Anderson will move—"That, in the opinion of this House, it would be inconsistent with the free institutions of this country, and repugnant to the feelings of the people, that the despotic title of Empress should be in any way adopted by the Queen." Mr. Ernest Noel has also an amendment which speaks of the title of Empress as novel and unpopular, and the Marquis of Hartington has given notice of an amendment which we have quoted elsewhere.

Mr. Rylands intends to move, after Easter, "That, in the opinion of this House, the present state of the law as to the entail and strict settlement of land discourages the investment of capital in the development of agriculture to the great injury of all classes of the people, and increases the complication of titles, and the expense and delay incident to the transfer of real estate."

A deputation, composed of members of Parliament and of many proprietors of provincial newspapers, waited on Friday on Lord J. Manners, the Postmaster-General, for the purpose of protesting against the proposed alterations in the tariff for press telegrams. It was pointed out that if the proposed changes were made the cost of certain press messages would be quadrupled, and the amount of information telegraphed to the provincial press greatly diminished. The Postmaster-General assured the deputation that their representations should be carefully considered before any bill was introduced into Parliament to give effect to the proposed change.

A society has been formed in London to promote the colonisation and improvement of the Holy Land. More than a thousand Germans have already emigrated, and formed six settlements, one of which is at Jerusalem.

Mr. Butt, speaking in Dublin on Saturday, denied that there was any coalition between Liberals and Home Rulers. He said that if it depended on his vote to substitute for the present Ministry the Opposition leaders, that vote would not be given.

It is reported that the leading railway companies have combined to increase tourists' fares by about ten per cent. during the ensuing summer.

No fewer than 98,662 signatures have been appended to petitions presented to the House of Commons during the present session in favour of the Women's Disabilities Removal Bill.

At a meeting of the Court of Common Council on Thursday it was agreed, on the motion of Mr. H. A. Isaacs, seconded by Sir William Rose, that measures shall be taken to give a fitting public reception to the Prince of Wales on his return from India. A committee of twenty-six Common Councilmen was appointed to consult, through the Lord Mayor, his Royal Highness's pleasure and convenience in the matter.

The council of the Charity Organisation Society has resolved to adopt means of warning the public as to those charities which it has ascertained to be unworthy of public support, either on account of

fraudulent dealing with the funds or the absence of satisfactory accounts.

Throughout the hundred of Blackburn an unusual depression in the cotton trade has prevailed. The stocks of manufactured goods have accumulated so persistently that the cloth market is glutted. Under these circumstances, curtailment in production of cloth has become an absolute necessity. Steps are being taken which will result in the adoption of short time in factories where 50,000 factory workers are employed.

Don Carlos on Friday attended at the Church of the Holy Trinity, on Saffron-hill, to take part in a "Requiem" mass for the souls of those who have fallen in the late war in Spain.

There was a supply of imported beef in the Metropolitan Market last week equal in every respect to recent importations. The shippers of this meat have now five vessels prepared for the carriage of the meat, and we may soon expect a cargo almost daily. The noticeable feature in this week's supply is that the carcasses are larger than in any previous shipment.

According to the report of the Scotch Board of Supervision, on the 14th of May, 1875, the number of paupers in receipt of public relief in Scotland was 106,605, or 3 per cent. on the estimated population.

The Mayor of Stratford-on-Avon, Mr. J. J. Nason, recently issued strict orders that all persons who allowed their chimneys to be on fire should be summoned. The first summons taken out was against the Mayor himself, who was on Thursday, at the borough court, fined 10s. 6d. and costs.

Mr. William Newton, who unsuccessfully contested the Tower Hamlets in the Liberal interest in 1868, and Ipswich on the 1st of January last against Mr. T. C. Cobbold, the sitting member, died at Stepney on Thursday. Mr. Newton was for many years an active member of the Metropolitan Board of Works.

The inquest at Poplar respecting the loss of the Straithclyde was concluded on Friday. The jury found a verdict which the coroner said was in effect one of manslaughter against Captain Kuhn, of the Franconia, and they added an expression of opinion that the captain was greatly influenced by the injudicious advice of the pilot, James Porter, whose conduct they considered to deserve grave censure. They also commended the behaviour of the Deal boatmen and the captain and crew of the Queen of Nations for their efforts to save life.

Mr. Allport, the general manager of the Midland Railway Company, is to be presented with portraits of himself and Mrs. Allport at the expense of the officials under him.

The new street from Charing Cross to the Thames Embankment will be named Northumberland Avenue.

Weston, the American pedestrian, has not succeeded in walking 500 miles in six days; but at the expiration of the time, at a few minutes to twelve o'clock on Saturday night, he had completed 450 miles, and was loudly cheered by a large number of persons who had gathered at the Agricultural Hall to witness the close of the match.

Mr. Richard Banner Oakley was again brought up at the Mansion House on Saturday. The examination and cross-examination of Mr. Hudson, the accountant to the Co-operative Credit Bank, occupied the whole sitting. The witness said that on the Saturday before the prisoner's arrest he told Mr. Oakley that the bank was in a hopeless state of insolvency, and that he was not justified in receiving any more money from the public under the existing circumstances. The prisoner then requested him to get out the balance-sheet, and said he would call the depositors together and ask them to increase their subscriptions. The witness told him they would never do that, and advised him to call them together without delay. The prisoner repeated that plenty of funds would come in and that they would be all right. The witness was under cross-examination by the prisoner when the court rose. The Lord Mayor again refused an application made by the prisoner to be admitted to bail.

A work of some interest is shortly to be issued by the French Government on Clement Marot and the Huguenot Paister, the result of many years' research by M. Douen, who has here brought together numerous specimens of the music and words by the early Calvinist hymnology.

Mr. Evelyn Ashley's new life of Lord Palmerston contains a very extraordinary statement. Lord Palmerston, in a letter, states most distinctly that the late Mr. Chisholm Anstey and Mr. David Urquhart, both of whom were persistent critics and opponents of Lord Palmerston's foreign policy, sat in the House of Commons as mere nominees of Louis Philippe, from whom they received £60,000.

Hodder and Stoughton, having recently purchased the stereotype plates of the Rev. William Jay's complete works, intend issuing at once the first four volumes, to consist of "Short Discourses for Families" (two volumes), "The Christian Contemplated," and "Family Prayers." These will be followed by the four volumes of "Morning and Evening Exercises," to be published in the autumn.

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OXFORD UNIVERSITY BILL

At a Meeting of the Law and Parliamentary Committee of Deputies of Protestant Dissenters of the Three Denominations, Presbyterian, Independent, and Baptist, appointed to protect their civil rights, held on TUESDAY, March 14th, 1876. S. R. Pattison, Esq., in the Chair, it was

RESOLVED,—

"That the Committee have had before them the Bill for the Government of the University of Oxford recently introduced by the Marquis of Salisbury in the House of Lords. They regret to find that the Bill fails to carry out as it should do the policy of the Universities Tests Act, 1871, and notwithstanding the intimation given by the Government that no reactionary policy is contemplated, contains provisions which are objectionable and which will render retrograde action possible.

"The Act of 1871 stopped short of perfect religious freedom by leaving untouched the objectionable arrangement that the Heads of Colleges at the Universities must be Clergymen of the Established Church, and by retaining many Clerical Fellowships.

"The Committee desire again to put on record their opinion that the interests of education, as well as the carrying out of the great principle of civil and religious liberty, demand that Clerical Fellowships should be abolished, and that the important posts of the Headships of the Colleges should be filled by such persons as are most fitted to discharge the duties attached to those offices, without reference to the question whether the persons appointed thereto are members of the Established Church or not.

"The Committee call upon all friends of education and of civil and religious liberty to secure such amendments in the Bill as will render it impossible that the Commissioners to be appointed thereby should reimpose religious tests in the University, and also as will remove the existing restrictions to the appointment of the most suitable persons to the Headships and Fellowships of the Colleges thereof."

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On MONDAY EVENING, 20th March, at EXETER HALL, the 300 BOYS of the HOME will sing a selection of SACRED and SECULAR MUSIC, and the Band will perform. The Chair will be taken at Half-past Six, by the Earl of SHAFTESBURY, K.G., and ADDRESSES will be given by the Rev. JOHN RICHARDSON, M.A., and the Rev. DONALD FRASER, D.D.

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TO CORRESPONDENTS.

"A Bradfordian," W. Tallack, and H. B. S. Thompson, next week

"The Petitioner" in the late Coventry divorce case, in which a Congregational minister was cast in 500*l.* damages, complains that we did not report it at length. We do not meddle with such scandals, whether the guilty party be connected with the State-Church or Dissent, and always refrain from sullying our columns with such objectionable details.

The Nonconformist.
WEDNESDAY, MARCH 15, 1876.

SUMMARY.

THE new French Ministry is at length formed, with M. Dufaure as Minister of Justice and President of the Council; Marshal MacMahon having, with commendable wisdom, abandoned the latter title on the ground that he is now placed above parties. The Duc Decazes, General de Cissey, and M. Léon Say, remain in office. Vice-Admiral Fourchon is the new Minister of Marine, in place of a Legitimist; M. Waddington, a naturalised Englishman and a Protestant, succeeds M. Wallon at the Department of Public Instruction—the portfolio of Public Worship being transferred to M. Dufaure; M.

de Bort is the Minister for Agriculture and Commerce, and M. Christophe, the special aversion of M. Buffet, takes the Public Works. There has been a difficulty as to the Minister of the Interior. The negotiations with M. Casimir Périer came to an untimely end, but have been successful with M. Ricard, who is described as "a more advanced Republican, younger, a better speaker, and a man of greater energy" than the Orleanist statesman. It is in the main a Left Centre Cabinet, the pure Left being entirely excluded.

For some reason the new Ministry has thus early excited the distrust of M. Gambetta. While ready to give it a fair trial, he complains that it has not at once dismissed certain public functionaries who have openly taken a reactionary course, but is willing to await explanations. The Duc d'Audiffret-Pasquier has been chosen without opposition to be President of the Senate, and M. Grévy, with an almost unanimous vote, to preside over the Chamber of Deputies. In the former Assembly the choice of officers shows that the majority belongs to the moderate parties; in the latter the Left has the decided preponderance. On Saturday next M. Victor Hugo, in the Senate, and M. Raspail, in the Chamber, will propose a general political amnesty, which is not at all likely to be carried, though the Government may make some concessions in the matter.

Yesterday the Duc Decazes, in the Senate, and M. Dufaure, in the Chamber of Deputies, made a general statement of the policy which would guide the new Administration. It contained a frank recognition of the legitimacy of the Republican form of Government, promised that the Constitution should be carried out in a Liberal-Conservative spirit, and dealt with the various subjects which ordinarily figure in a royal speech, such as foreign relations and finance. One of the most pointed sentences runs as follows:—"The public functionaries will second our views by making the Republic understood and appreciated. We shall tell them that the Republic, more than any other form of Government, needs to repose upon the sacred laws of religion, morality, and family rights, upon respect for the inviolability of property and upon labour encouraged and honoured; lastly, that it will reject those warlike adventures in which Governments have too frequently engaged"—the last declaration being evidently a covert warning to the Bonapartists. Measures are promised relative to the granting of degrees for superior education, and the composition of the municipalities. In both Houses the statement seems to have been on the whole favourably received, though the absence of any allusion to an amnesty disappointed the advanced Republicans.

It is said in Constantinople that every firman of the Sultan's goes through three stages, "being prepared the first day, promulgated the second, and pigeon-holed the third." Such seems to be the view taken by the insurgents of Herzegovina of the recent promises of the Porte. Neither those in arms nor the refugees across the frontier can be induced to put faith in Mussulman promises, though guaranteed by the three Northern Powers, and by Baron von Rodich, the Austrian commissioner. The conflict in the field goes on. Last week the insurgents gained a signal victory over Selim Pasha, and a body of Turkish troops some 35,000 in number, at Muratovizza, who were advancing to the relief of one of their fortresses in Herzegovina, killing several hundreds, and capturing all their artillery and provisions. Belgrade, the capital of Servia, was illuminated in honour of the victory. On the other hand, the Austrian authorities have arrested Ljubibratic, one of the chief leaders of the insurgents, and his staff, on the Austrian frontier territory, on their way to Bosnia, and this act of vigour has created great excitement in Dalmatia, and led to some threatening demonstrations. Reinforcements are reaching the Turks, but their troops seem to be much deteriorated.

The Khedive has avenged the signal defeat recently sustained on the frontier of Abyssinia at the hands of King John, the chief sovereign of that country. The Abyssinians having the other day attacked the entrenched camp of the Egyptians were completely routed. King John has sued for peace, and negotiations have been commenced with every prospect of a favourable issue. This result of the war will help to restrict the lavish expenditure of the Khedive, and perhaps enable him to complete his arrangement for putting the finances of Egypt on a secure basis.

The news from the United States is almost entirely of one tenor. Fresh discoveries have been made of administrative corruption. In one case Mr. Orville Grant, the President's brother, confesses to having trafficked in "tradeships," while General Belknap, the late Secretary for War may possibly escape impeachment

in consequence of the flight of Marsh, the principal witness, though other charges against him are pending. The Democrats, who are in a decided majority in the House of Representatives, are doing their utmost to ferret out new scandals which will tell against their political opponents in the Presidential campaign. But the best news from the other side of the Atlantic is the action taken by the Union League Club, the most influential Republican organisation, which has passed resolutions demanding an investigation into all branches of the public service, denouncing the control of the party by office-holders, and insisting that the next nominee for the Presidency shall be one who has had no connection, direct or indirect, with the errors and abuses which have brought reproach on the country. There is some hope that the great mass of the people will, in the coming elections, shake themselves free from the tyranny of party "wire-pullers," and take an independent course. If so, these revelations at Washington will not have been made in vain.

The Parliamentary events of the week have been various—the most important being discussed elsewhere. The most significant was the defeat of the Government last Wednesday, when the second reading of Mr. M'Lagan's Game Laws (Scotland) Bill was carried by 172 against 150; twenty-four Conservatives declining to follow their leaders in opposition to this very moderate reform proposal. Monday night was devoted to the Navy Estimates and naval matters, especially the condition and effectiveness of our ironclad fleet.

Public opinion is almost unanimous in condemning the title of "Empress of India," which Mr. Disraeli last week announced that Her Majesty was disposed to assume. There is no doubt whatever of the fact. Mr. Gladstone's adverse speech last Thursday and the hostile notices of motion which have been given on the subject, forbade a disagreeable conflict in Parliament, which can only be adequately met by the frank and prompt withdrawal of the proposed title. It appears that the leader of the Opposition has now with great courage entered the lists, having given notice that on the motion for going into committee on the bill he will move the following resolution:—"That, while willing to consider a measure enabling Her Majesty to make an addition to the Royal Style and Title which shall include such dominions of Her Majesty as to Her Majesty may seem meet, this House is of opinion that it is inexpedient to impair the ancient and Royal dignity of the Crown by the assumption of the style and title of Emperor." It would be deplorable that such a question should be decided by a party vote. Many forms have been suggested as a substitute for the unpopular designation, some of them rather fantastic. The *Pall Mall Gazette* suggests that of "Queen of the United Kingdom of Great Britain and Ireland, of India, and of the English beyond Seas," which strikes us as a very felicitous proposal—one that would be quite agreeable to our fellow-subjects in India and a satisfactory recognition of the colonies. The tacking on of "Defender of the Faith" to such a title would be as anomalous as it is now meaningless, but no doubt there will be foolish bigots to protest with hysterical vehemence against the omission.

Speculation is still rife relative to the forthcoming Government Bill on education, which may not, however, be introduced till after Easter. The organ of the National Society expresses entire confidence, which we dare say is not misplaced, that it will not be adverse to denominational schools. It is said that the Cabinet have decided upon two bills. One of these will considerably extend the school board system and the area of compulsion, "under certain conditions," and, as a makeweight, exempt from liability to the rate-payers who subscribe a certain annual sum to voluntary schools, and parents whose children are educated in other than board schools. The second bill will extend the Factory Acts, so far as they bear on Education. Probably the Vice-President of the Council will await the issue of the debate on the second reading of Mr. Dixon's well-known measure, which is down for consideration on Wednesday, the 5th of April, before he introduces his bill.

On Thursday last, amid very unusual circumstances, the remains of Lady Augusta Stanley were committed to the tomb in Westminster Abbey; this exceptional distinction, desired by the Queen, being a fitting memento of an exceptional character, whose beauty of character, charm of manner, graceful hospitality, large-hearted philanthropy, and devotion to the welfare of those around her, endeared her name to a very wide circle of friends. The wife of Dean Stanley was alike the favourite of her sovereign and of her humblest subjects. As the Dean himself remarks, in a letter which has

found its way into print, the "Archbishop of Canterbury attended the funeral as representing the Church of England; Principal Caird as representing the Church of Scotland; the Duke of Westminster as representing the city of Westminster; Lord Shaftesbury as representing the philanthropic objects in which Lady Augusta was deeply interested; Dr. Stoughton as representing the English Nonconformists, whom she so earnestly laboured to conciliate; Mr. J. L. Motley and Mr. Robert Browning, who with their deep affection for her and her family combined, the claims respectively of English and American literature." Such a unique spectacle in the Abbey has not been witnessed since the funeral of Dr. Livingstone. It would be difficult to overestimate the influence exercised by Dean Stanley upon his fellow clergymen throughout the country, so many of whom are prone to take a narrow view of their obligations and privileges, by these frequent and conspicuous exhibitions of his all-embracing spirit of charity and liberality which so entirely rises above sect and party.

THE ROYAL TITLES BILL.

THE proposal of Mr. Disraeli's Government to confer by statute upon Queen Victoria authority to alter her style and titles, seems to have been suggested by reasons which cannot be clearly made known to the public, and the Prime Minister has indulged to the full, in his manner of urging this proposition upon the acceptance, or perhaps we may rather say the acquiescence, of the House, his truly Oriental taste for mysterious reserve. Undoubtedly, he has set forth some plausible considerations in support of the measure, the chief fault to be found with which is that they have but slight if any application to the matter in hand. There may be nothing more than want of tact and mismanagement in this. But, be this as it may, public opinion has certainly not been conciliated to what it is proposed to enact by the method which has been employed to win or to extort its assent. Is Mr. Disraeli borne down by the pressure of difficulties which he cannot properly disclose? Is the Cabinet over which he presides quite at one in reference to the question? Are the grounds assigned by him for taking the opinion of Parliament on the measure he has introduced the real grounds and the only grounds upon which the alteration he insists upon is founded? Is this, in short, an Indian question, either exclusively or in the main, or is it an English question? It is painful to be compelled to make such inquiries. It would be still more painful to elicit by means of them "the truth, the whole truth, and nothing but the truth," at which they point. But the responsibility devolving upon Ministers in relation to this matter cannot be permitted to evaporate into an "airy nothing," simply because certain susceptibilities which it would be the unanimous desire of the nation to spare may have been taken by the Government almost exclusively into account in promoting the bill with all the weight of their authority.

When the bill was introduced by the Prime Minister, and for some time after, he stoutly resisted the request of members to be made acquainted with the addition to the Sovereign's title which the Ministry intended to recommend. It was not until the motion for the second reading of the bill was brought on for discussion, that he stated, under something very like moral compulsion, that the Government would advise Her Majesty to add to her present royal style and titles that of "Empress of India." The visit of the Prince of Wales to our great Eastern dependency, and the courtesy with which he has been received by the princes and the natives of India, seemed likely enough to have suggested the assumption by Her Majesty of a title which they might think complimentary to themselves, and which might tighten the bonds of their allegiance to the British Throne by its direct reference to their own country. They were said greatly to desire this mark of special amity from the sovereign lady who rules over them. Indeed, Mr. Disraeli talked of their impatient anxiety to see this boon conferred upon them, and if it could be made out that the new title would probably draw India towards British rule by stronger and closer ties than those which now exist, an argument of no little force would, no doubt, have been adduced to convince the people of England of the soundness of the policy proposed. We do not mean to say that even in that case the Indian princes and people must necessarily have been deferred to, but, at any rate, the fact, if it turned out to be a fact, would have been entitled to very serious consideration. But of the fact, of its proportions and significance, of the extent, actual as well as moral, to which

it holds good, Mr. Disraeli refuses to give any confirmatory evidence. "He had conferred with his noble friend," he said in answer to Mr. E. Noel, who put to him a question on the subject on Monday evening, "he had conferred with his noble friend the Secretary of State for India, and they were of opinion that papers, or despatches, or extracts from despatches, such as the hon. gentleman asks for, could not be produced."

Well, then, we take it that as far as India is concerned the case has broken down. We have, it is true, the Prime Minister's assurance that the main object of the change is to please the princes and people of that Empire. But we are refused all confirmatory proof of the statement; and after all it turns out that the Indian word which would be equivalent to that of "Empress" is precisely the same word with that which denominates "Queen." There would really be no change of title as it regards Her Majesty's Indian dominions. What they have called her until now they would still call after this bill is passed. It is only in England that "the amplification of her titles" would have the least significance.

"In theory," says the *Manchester Examiner*, "all sovereigns are deemed equal, but in practice, and notably in the lofty flunkeyism of Courts, the Imperial dignity assumes a certain degree of precedence. In these days of social emulation, when honorary titles are so highly prized and the faintest shades of difference are critically scanned in order to determine whether one man or woman shall rank an inch or two higher or lower than another, it is easily conceivable that a like weakness may penetrate into and disturb the serenest circles." We abstain from expressing a suspicion that the solution of the mystery would be found in that direction, but certainly the special pleading and rather magniloquent assertions of Mr. Disraeli, in arguing his case, seem to have been employed with a view rather to conceal and to mislead, than to dissipate perplexities and to remove doubt. It is a somewhat perilous course for a Prime Minister to take. He may say that the only objections to it among the people of Great Britain are objections growing out of sentiment, since no alteration of style will in the least add to or diminish the constitutional authority of the Crown. No, but loyalty to the Crown has its birth in sentiment, is nursed by it, and is sustained even when logic fails to support it. A trivial annoyance may be met by a remedy which, although effectual enough for immediate cure, may hereafter scatter the seeds, not merely of family dissensions, but of popular disaffection.

THE OXFORD UNIVERSITY DEBATE.

THE debate on the second reading of the Oxford University Bill in the House of Lords has helped us to understand the aim and effect of Lord Salisbury's scheme; and the more we learn of its details, the more reason we see to distrust the intentions of the framers of that measure.

It is a significant fact that, except the two official supporters, Lords Salisbury and Carnarvon, no one who spoke on the second reading was friendly to the bill as it stood. Lord Colchester began by a sensible request for further information before so sweeping and unconsidered a change should be effected. Unfortunately, such is the force of Tory discipline that this truly Conservative proposal was unsupported, and it was felt by the speakers on the Liberal side that there was no chance of seriously resisting the power of Lord Salisbury to secure the registration of his edicts by his obedient followers.

The Archbishop of Canterbury, in a speech which was the more weighty from its studied moderation of tone, once more pleaded in favour of what Lord Salisbury insultingly calls "idle fellowships," which have done so much to bridge the social gap which so painfully divides classes in England, and which have furnished so many valuable public servants to the country in the various professions. His grace referred to a memorial from his own college, Balliol, that we hope may yet be published, and which, after formal compliments to Lord Salisbury, proceeded, through six pages of objections, to attack every prominent feature in the bill. As the debate proceeded, one Liberal peer after another rose to add the weight of his condemnation to the sins of omission and commission which characterise the bill. We were specially glad to notice their unanimous demand for the removal of clerical restrictions, and their general censure of the proposal to subject the colleges to the domination of an unreformed class of clerical graduates.

Lord Carnarvon justified our remarks of last week on the mischievous and deceptive reference

to religion, as an object which was to be recommended to the commissioners, by laying great stress on the prominence of this recommendation, and by showing that he and Lord Salisbury do not look upon the word as an idle flourish, but as an instruction to give a preference to the Church of England. Lord Salisbury expatiated on the same subject, and fairly warned us at the conclusion of his speech that his intention was to confirm the connection now subsisting between the Church and the University. "Forewarned is forearmed." It will be the duty of Liberals throughout the country, if they are powerless in the House of Lords, to let the Government know, at any rate in the House of Commons, that that connection, which has done so much harm to learning and to religion, so far from being confirmed, shall, if possible, be still further loosened in any reforms which are enacted.

Lord Salisbury professed that he did not purpose to do what Section 42 enables him to do; namely, found absolutely new offices for the clergy out of lay funds. He says that all he wants is the *status quo*. But his understanding of the *status quo* is one by which the clerical party is to gain a great deal and lose nothing. He has told us that no office now clerical is to be thrown open, but that he designs to attach new duties to the clerical offices. In that case he will secure to his clerical offices a more permanent character than they have at present. Now they can be set free by the action of the college with the consent of the Queen in Council; in future, if Lord Salisbury has his way, they will be subject to the control of the University at large. He proposes to attach teaching duties to these clerical offices, and thus impose the clerical limitation on college offices of teaching which have always hitherto been free. And as his lordship intends to keep all the clerical offices, he must get his funds for university purposes by the wholesale suppression of lay fellowships; and in this way by altering the proportions of the clerical and lay elements he will completely subvert the colleges. Lord Salisbury gave no indication of yielding on these points, and he also showed no willingness to conciliate on the other important proposal of subjecting legislation to the control of the University. The whole tone of his speech was as imperious as possible, and there was in it plenty of that element of despotism which made Lord Granville with happy humour suggest that the noble marquis would make a good schoolmaster.

But strong as Lord Salisbury seemed to be in the confidence of his own opinions and in the support of a docile majority, we consider that the debate on the second reading was satisfactory for the interests of higher education. There was a surprising amount of understanding and of sympathy with academic objects shown in the speeches of the younger Liberal peers which speaks well for the culture which they have received from their universities; and the firm protest in favour of openness and religious equality made by the leader of the Liberal party and by Lord Carlingford, are a pledge that the Liberals will not only not allow their recent legislation to be set aside, but will endeavour to complete it by removing those ecclesiastical restraints which still hamper the University of Oxford.

THE REPORT ON VIVISECTION.

THE pressure of other topics has prevented us from sooner noticing the interesting report of the Royal Commission on Vivisection which was appointed last session, and completed its labours last month. The report, though somewhat guardedly worded, was unanimously adopted. It indicates, we are glad to observe, that the practice of vivisection is much less prevalent in this country than had been supposed, and contains some practical suggestions as to legislative interference, which we notice further on, which are certainly the minimum of what is required by the circumstances of the case.

One impression likely to be produced on laymen like ourselves in a careful reading of the evidence given before the Commission, will certainly not be reassuring. We refer to the absolute want of agreement among the chief physiologists of the kingdom as to the measure of pain inflicted by certain experiments on certain animals. One vivisectionist (Dr. Sibson) regards the process of killing an animal by gradually raising the temperature—that is, by baking it—as involving no material suffering to speak of. Another, Dr. Sharpey, describes this and the freezing of animals to death, as very severe experiments, worth making once, but the repetition of which he would condemn. One witness, Dr. Rutherford, asserts that little or no pain is given to

dogs paralysed by *curare*, while substances are being "injected" to stimulate bile; but another, Dr. Hoggan, who has also had large experience, holds that the pain inflicted by this operation "would be much more intense than a gall-stone passing along the bile-duct of the human subject." While several men of note spoke as though the frog was almost, if not wholly, unsusceptible of pain, Dr. Swayne Taylor said, that putting a frog into water at 100deg. Fahr., like putting a warm-blooded creature into 212deg., was a cruel experiment; and that he could not see what purpose it would answer. Experiment (p. 108 of "Physiological Handbook") on mesentery of frog, he held, was also a very painful experiment, and he did not see what good purpose it would answer either. On almost every point where definite questions as to the amount of suffering caused by physiological experiments were raised, we have met the same contradiction, and have been beyond measure puzzled by it. We hear of the grand results of physiological inquiry, but an outsider inevitably begins to get somewhat perplexed when "doctors differ" so diametrically on cardinal and simple points. We even find in the evidence one or two instances of frank confession of practical doubt of the capacity of animals to suffer pain; or at all events of the right of scientific men to be absolutely indifferent to it. No doubt medical science owes much to Dr. Klein, who, for more than three years, has in English laboratories been applying and exhibiting the skill gained elsewhere. But we read with something like horror some parts of his evidence, as, for example, his answers to questions 3539 and 3540:—

When you say that you only use them (anaesthetics) for convenience' sake, do you mean that you have no regard at all for the sufferings of these animals?—No regard at all.

You are prepared to establish that as a principle which you approve!—I think that with regard to an experimenter, a man who conducts special research, and performs an experiment, he has no time, so to speak, for thinking what the animal will feel or suffer. His only purpose is to perform the experiment, to learn as much from it as possible, and to do it as quickly as possible.

With respect to "frogs and the lower animals," Dr. Klein distinctly said that their pain was really not a matter worth consideration.

It is quite true that even Dr. Klein seems to have been overtaken with the sense of "something outside ourselves which makes for righteousness," between the giving of his evidence and the printing of it, and to have been struck with horror himself when he saw his convictions revealed unalterably in the cold medium of type—so he modified his evidence in proof to such an extent, that the only course the Commission felt justified in adopting was to print the shorthand report, and his corrected version side by side. In another instance of forced analogy, where Dr. Klein says that the vivisector is like a man who performs a surgical operation in like circumstances, he forgets that the one distinguishing element of analogy is according to his own account "nowhere," because the law takes care that the end all operations on the human body shall have in view is a very definite and distinct one—the cure of disease, or the mitigation of pain. When we find that such evidence can be given before an English Commission, we feel that there may be too much ground for the opinion of one witness, Dr. Haughton, that students accustomed to such exhibitions, and left free to practise as they chose, would soon lose all feeling—all human sympathy. "I would shrink with horror," this witness said, "from accustoming large classes of young men to the sight of animals under vivisection. I believe that many of them would become cruel and hardened, and would go away and repeat their experiments recklessly. Science would gain nothing, and the world would have let loose upon it a set of young devils" (1888).

And it was uncontestedly proved in evidence that in several large University towns cats and dogs in large numbers were cruelly operated upon by students in their own rooms for no purpose save the unnecessary demonstration of what was already known. Sir William Ferguson said—"The impression on my mind is that these experiments are done frequently in a reckless manner, and (if known to the public) would bring the reputation of certain scientific men far below what it should be. I have reason to believe that sufferings incidental to such operations are protracted in a very shocking manner—animals have been crucified for several days." And Sir William backed up his own opinion by the still stronger opinion of Syme, who particularly felt the evil effect upon the students of such cruel experiments. It is here that the Commission, in spite of the many difficulties that surrounded the question, evidently got a point from which to start in framing their recommendations. It soon became apparent

that any extreme measure would be fraught with bad results. Physiologists would either be driven to secret experiments, or betake themselves to other countries to carry on their inquiries, which have in many cases resulted in grand practical results for medicine. But there is a clear necessity for restriction—for a guarantee that vivisection be not practised save by properly qualified and responsible persons, and by them only for clear and specific purposes. Notwithstanding much difference of opinion in general, we gather that men of eminence like Dr. Burdon-Sanderson, Dr. Ferrier, Professor Rolleston, Dr. M. Foster, Dr. Gamgee, Dr. Rutherford, and Dr. Haughton, of Dublin, are at one in the conviction that a system of licensing and inspection might be secured, which would end all abuse, and at the same time leave really useful research practically free. Much difference arose in course of the evidence whether *curare* was an anaesthetic or not, but the Commission does not consider the point has been sufficiently established in its favour.

Though the report of the Commission is unanimous, there can be no doubt that it is the result of compromise—but it will, perhaps, carry the greater weight on that account. The main conclusions are thus summed up:—"Our conclusion, therefore, is that it is impossible altogether to prevent the practice of making experiments upon living animals for the attainment of knowledge applicable to the mitigation of human suffering or the prolongation of human life; that the attempt to do so could only be followed by the evasion of the law, or the flight of medical and physiological students from the United Kingdom to foreign schools and laboratories, and would, therefore, certainly result in no change favourable to the animals; that absolute prevention, even if it were possible, would not be reasonable; that the greatest mitigations of human suffering have been in part derived from such experiments; that by the use of anaesthetics in humane and skilful hands the pain, which would otherwise be inflicted, may, in the great majority of cases, be altogether prevented, and in the remaining cases greatly mitigated; that the infliction of severe and protracted agony is in any case to be avoided; that the abuse of the practice by inhumane or unskilful persons—in short, the infliction upon animals of any unnecessary pain—is justly abhorrent to the moral sense of your Majesty's subjects generally, not least so, of the most distinguished physiologists, and the most eminent surgeons and physicians; and that the support of those eminent persons, as well as of the general public, may be confidently expected for any reasonable measures intended to present abuse."

The specific recommendations are, as no doubt many of our readers are aware, that licences be granted to proper persons by the Home Secretary of State, which licences shall be forfeited in the case of any proved abuse; that there be careful registration and inspection analogous to that already in practice with respect to anatomical rooms; and that experiments made by unlicensed persons in unregistered places be made penal. Our readers, we have no doubt, will readily sympathise with a supplementary recommendation made by Mr. R. H. Hutton, that domestic animals—cats and dogs—because of their high sensitiveness, from their intimate relations to man for generations past, and the trust and confidence with which they regard him, may be exempted from vivisection. We should also be inclined to agree with those who would have horses included in this exemption—for nothing seems more cruel than, when it can no longer be of service, to put through a process of scientific torture a poor brute which has served man so faithfully.

We have no doubt that when the question comes, as we hope it will do ere long, before Parliament, that effect will be given to the recommendations of the Commission, which on the whole appears to have done its work with great prudence, thoroughness, and decision.

SCHOOL BOARD v. DENOMINATIONAL EDUCATION.

A parliamentary return relative to public elementary schools, the substance of which is given elsewhere, contains some interesting information. First, in respect to the so-called voluntary schools, we find that of the total expense of Church schools £28,485/- only is provided by voluntary contributions out of £1,847,657/-, or at the rate of 28.5 per cent.—the remainder being either school-pence or Government grants. The statement being official, it is well for all who are interested in the subject to bear in mind that considerably less than one-third

of the cost of Church-schools is supplied by voluntary contributions, and that forty per cent. of the money comes out of the national exchequer.

The following statement as to school fees is also highly suggestive:—

	Children Educated.	School Fees.
Church schools	1,175,289	£573,784
British schools	328,180	220,689
Roman Catholic schools	106,426	42,267
Board schools	227,285	969,631

These figures bring out the following remarkable result:—

	Average Contribution of each Scholar. £ s. d.
Church schools	0 9 9
British schools	0 13 5
Roman Catholic schools	0 8 0
Board schools	4 5 4

As the cardinal object of public education must be to make elementary instruction as far as possible self-supporting as well as efficient, we thus see how nearly the school board system approaches the former, while it unquestionably secures the latter. The superiority of the plan of education in the board schools is generally admitted, and it will be seen, from the above that the working classes are by no means indisposed to pay for a good article. No doubt the first cost of board schools, with their expensive sites and varied appliances, is a considerable burden on the rates, but it is clear that eventually this system will prove to be cheaper to the country than any other, and is far more likely to cultivate that self-reliant spirit, which is of so much importance to the national character, than denominational schools which give an inferior education at so small a cost to the parents, who are certainly as well able to pay as those which have to do with board schools. The disparity in school fees is all the more remarkable as the board schools educate a much lower grade of the poorer classes than the Church schools profess to do.

MUSIC.

SACRED HARMONIC SOCIETY.—This society, while adhering to its traditional practice of limiting its performances to the recognised masterpieces of sacred music, varied by an occasional introduction of novelties, has nevertheless this season contrived to present several of those masterpieces which are heard with comparative rarity. Such a work is Handel's *Samson*, performed last Friday evening—an oratorio which, though a special favourite with its composer, and containing several of his brightest gems, has never, perhaps for lack of more frequent opportunities of being heard, attained to the popularity of the *Messiah*, *Judas Maccabaeus*, or *Israel in Egypt*. The interest of the occasion was enhanced by the reappearance, after a lengthened illness, of the society's incomparable conductor, Sir Michael Costa, who received a specially warm welcome from both audience and orchestra. The society's fine band was heard to great advantage in the overture, perhaps the most tuneful and attractive written by Handel, and in the "Dead March," which rivals in tenderness and pathos the famous one in *Saul*. The choruses, with hardly an exception, were given in a manner worthy alike of their intrinsic grandeur and of the reputation of the Sacred Harmonic Society, the most impressive, being "Then round about the Starry Throne," "Fixed in His Everlasting Seat," and "Let their Celestial Concerts," which respectively conclude the three parts into which the oratorio is divided. Equally effective, however, though in another direction, was the exquisitely tender "Weep Israel, weep," which immediately precedes the Dead March, and in which the executants showed themselves as capable of giving a delicate *pianissimo* and *crescendo* as the more massive effects required in other choruses. The solo singing we thought, on the whole, hardly up to the standard usual at these concerts—Madame Edith Wynne, usually unsurpassed in sacred music, seemed to force her voice to a degree which more than once impaired her intonation; her execution of "Let the bright Seraphim," set off as it was by the unrivalled trumpet *obbligato* of Mr. Harper, was, however, loudly applauded. The great song, again, "Total Eclipse," made famous by Brahma, and in later times by Sims Reeves, and some of the other tenor arias, hardly found an adequate exponent in Mr. Fabrini, who, though not lacking in vocal power, appeared deficient in pathos and dramatic appreciation of his part. And Mr. George Fox, though possessing a baritone voice which told well in the tender air, "How willing my paternal love," was hardly equal to the requirements of some of the other music allotted to Manoah. But ample amends for all shortcomings were made by Madame Patey, the queen of English contraltos, who gave her three songs, "Return, O God of Hosts," the "Holy One of Israel," and "Ye Sons of Israel, now Lament," in a manner which rendered them features of the performance, while Mr. Lewis Thomas was highly successful in the song, "Honour and Arms," and the other utterances of the giant Harpapha. The performance was, on the whole, a fine one, and we shall consider *Samson* as entitled to a more frequent hearing. Haydn's *Seasons* is announced for Friday, March 31.

Literature.

THE EASTWARD POSITION.*

There could hardly be a stronger proof of the weakness of the suggestions which are made from time to time, by those who hold the preservation of the Establishment to be a matter of supreme importance, that the ritual questions which are in dispute should be treated as points on which liberty should be enjoyed, than the strong feeling which the controversy about the Eastward position has aroused, and the amount of learning and research which has been called forth on both sides. Mr. MacColl and Mr. Beresford Hope as the champions of one view, and the Dean of Chester and Dr. Harrison as representatives of the opposition, have shown a degree of earnestness, and expended a thought and labour upon the subject which, at least, may suffice to prove that they esteem it of vital importance. If it be not, and if it admits of the easy accommodation which has so often been proposed, then there must be lower depths of theological or ecclesiastical folly than have yet been sounded. The only thing which could redeem the discussion from the reproach of utter puerility is the belief on one side, if not on both, that the interests involved are too sacred to be lightly sacrificed. The member for Oxford University, indeed, may exercise his ingenuity and his "Batavian rhetoric," of which he has given some new and remarkable illustrations in an article in the current number of the *Church of England Quarterly Review*, as he will, without creating any great surprise in any mind. But that learned divines should give themselves to the examination of Rubrics and the gathering up of the slightest historic reference, should hunt up any pictorial representation on record of the celebration of the communion in the olden times and expend their mental power in endeavours to sustain their own particular view of the position the officiating priest should take in the ceremony, would be ludicrous if there was no further issue at stake. But it is almost needless to repeat, what has often been said before, that the battle which is being fought is really that of the priesthood. About some of the other disputed points of ritual there may be questions of aesthetics which have a certain importance even for those who have no interest in their particular symbolism, but here there is nothing for which to contend apart from the idea which the position of the minister conveys as to the character in which he appears. If the service were one only of remembrance and communion, in which he took part with the people simply as their pastor, even though it should be held that his ordination to that office gave him the sole right to preside at the table, and that his presence and prayers were essential to give a sacramental character to the bread and wine, his proper place would be facing the communicants. That view itself involves a high conception of the ministerial office, a very different one from that to be found in the New Testament, but it does not introduce the idea of a priest offering a sacrifice. This is the fundamental notion of the Ritualist school, and to it the eastward position of the celebrant, as they delight to call him, gives an outward and visible expression.

This is a point which ought never to be overlooked in this controversy. There may possibly be High Churchmen who regard the position as a badge of their school, for which they are therefore resolved to contend, even though they themselves attach to it no definite doctrinal significance; and probably it is from the support which men of this type give, that the defence of a point so objectionable is so formidable. But the Ritualists, at all events, have made no secret of the reasons why they attach such importance to it. With them the Lord's Supper is a representation of the sacrifice of Calvary, the word being written in the form we have given it in order to make this clear, and to guard against the notion that it is a simple memorial, made all the more impressive by the emblems which represent it to the senses of the worshipper. The priest is there arrayed in sacrificial robes to represent the precious offering, and properly takes his place before the altar. Around this, therefore, the controversy gathers. It is necessary to remind our readers, perhaps, now more than ever, as the party seem preparing to accept any decisions of the court relative to ritual, so long as no attack is made upon their doctrinal teaching, that even if they were compelled to abandon this position the victory of Protestantism would not be complete. Those who

Before the Table. By J. S. HOWSON, D.D., Dean of Chester. (Macmillan.)

* *The Eastward Position.* By JOHN HARRISON, D.D., Vicar of Fowick. (Longmans, Green, and Co.)

have convulsed their Church by the introduction of these innovations are now beginning to see that if they were all prohibited, the doctrine might still be set forth in even stronger and more emphatic form than ever. Still it is not to be questioned that the spectacle of a priest, standing before the altar and enacting a sacrifice, has a power over the imagination which it would not be easy to acquire by any mere preaching. Hence it is that the question of the doctrine is raised on this mere ceremonial.

Were the New Testament the only standard to which the two able Protestant writers whose works are before us had to appeal, their task would be easy. It is not merely that the Ritualist idea is nowhere taught. We have more than negative evidence, for it might seem as though some of the strong statements in the Epistle to the Hebrews in particular, were expressly intended to guard against this error. The comparison drawn between the sacrifices of the priests under the law and the offering of Himself by the Great High Priest, and the superiority assigned to the latter on the ground that it did not need to be renewed continually, but had once been presented for the sins of men, itself is surely fatal to the whole theory. When the sacrifice is complete, and, in token of its completeness He who offered is set down at the right hand of God, there is place neither for priest nor altar in the Church. But it is, unfortunately, a question of law and precedent as well as of Scriptural authority, and it is to these points that the treatises before us are mainly directed. They are both able, but whether they establish their position is a question for the judges to decide; for where the contending parties are both so confident that they are in the right it would savour of presumption for outsiders to give any positive deliverance. But at least we have the case of the Evangelicals set forth in as clear and lucid a manner as could be desired, and supported by a very formidable array of arguments. Both the writers are well known—the Dean of Chester by many services to his Church and to the theological literature of the day; Mr. Harrison by an extremely able work on the Fathers, in which he discusses Dr. Pusey's views of them in vigorous style.

We cannot profess to follow the two disputants through their elaborate reasonings, most of which will interest few beyond the circles of ecclesiastics. Chapters headed, "History of the Placing of the Holy Table," "The North Side of the Table," "Permissive Orientation," are rather calculated to alarm the ordinary reader; and, in truth, if he ventures into them, he will only find himself bewildered by the conflicting statements of writers, each of whom has considerable authority. The parts of both volumes which are most interesting are those in which the writers, getting out of the tangled thicket of legal discussion, deal with more general interests and the important public questions involved. Thus, in his criticism of the Purchas Judgment, which has been so mercilessly assailed by Mr. MacColl, and on which Lord Cairns, by a singularly indiscreet utterance especially as proceeding from a Lord Chancellor, who may have to try the question again, has thrown great discredit, Dr. Howson has shown that at least something may be said for it by one who looks at the subject with "unprofessional eye," and judges it simply by history and common sense. After considering his very careful reasoning, we believe that he is perfectly right in saying that if the view—the "parenthetical" view, as it has been called—of the Rubric on which the judgment is based, "is untenable, it is not because the priest was intended to stand 'before' the Lord's table with his face towards the east, but because the Lord's table was intended to be so placed, as to put this turning towards the east out of the question. Grammatically this view is quite tenable; and it is in harmony with the spirit and the meaning of the Prayer Book." Indeed, arguing from this point, the dean is of opinion that the "Purchas Judgment" is only to be blamed, because it is not so strong and decisive as it might have been made, if more account had been taken of law and history in regard to the placing of the Holy Table in 1662 "at the Communion Time."

It is clear that there is still work enough for the lawyers before a definite settlement is reached on this knotty question. What form the decision will take it is not easy to predict. Recent decisions have shown a growing disposition on the part of ecclesiastical judges to adhere strictly to the law, but whether that would require a decision adverse to the High Church school is a moot question. Lord Cairns must hardly be taken as having condemned the matter of the Purchas judgment, even though pronouncing adversely to its authority, because of the circumstances under which it was given. But let us suppose that it leaves the position

optional, sanctions what is tacitly called "permissive Orientation." The result, according to Dean Howson, is that "so far from tending to peace, such intentionally contrasted diversity of usage would be the incitement and perpetuation of civil war within the Church, one congregation would be at enmity with another, idle gossip and uneasy suspicion would permeate the community, families would be divided, and I should fear that our well-meant but futile effort after conciliation would have prepared the way for a desperate schism at no very distant date." If we hesitate to adopt this view, it is because we have no faith in the constancy of the Evangelicals, and fear that they would find some convenient pretext for yielding on this point as they have conceded so many before. Whatever other Christian grace they may have neglected they are, at all events, an example of long-suffering patience. Never was a party more snubbed, and yet its members have borne all with a meekness which would be beyond praise if the cause in which it has been displayed were worthy of the sacrifice. We can believe that they will avoid the difficulties the dean describes so eloquently by gradually falling into the High-Church practice, with the result, which is assuredly before us if strong and resolute effort be not made to resist it, of handing the Anglican Church over to absolute Sacerdotalism. The dean has his own idea of compromise. He maintains that the present position of the Table is not sanctioned by law, but he would cede that point and suggest "that, on the one hand, the Canon of 1603, and the fourth rubric before the communion office are altered so as to sanction only the present customary place of the Lord's Table—and, on the other hand, the rubric before the consecration prayer made incapable of any interpretation which would sanction the Eastward Position." We do not wonder that High-Churchmen repudiate with something like indignation a proposal like this. It sounds like compromise, but for that it would be an absolute surrender. They know that any attempt to alter the position of the Table would be hopeless, and an offer, therefore, to leave it as it is, comes to nothing. To suppose that for a concession, which would really be no concession at all, they would abandon all for which they are contending, is to calculate too much on their credulity.

Dr. Harrison's book is very thorough and out-spoken, decided in its tone, and forcible in its argumentation, showing a very extensive knowledge of authorities and facts and skill in the use of them. He meets the Ritualists on their own ground, and with marked ability contends that their practice is neither "Primitive nor Catholic." But want of space forbids us to discuss it at length. Both these works should be read by every one who desires to understand the subject, and especially the Evangelical view of it. It is satisfactory to find both these writers repudiating so decidedly a belief in human priesthood. They are perfectly successful while insisting that it has not the sanction of the New Testament, but we cannot speak with equal confidence of their views of the Prayer Book.

FORREST'S EXPLORATIONS IN AUSTRALIA.*

Many men have exhibited undaunted heroism and many men have won fame as explorers of the great continent of Australia, but, in some respects, Mr. Forrest has eclipsed them all. He has travelled over greater space; he has returned once and again to the work; he has done with comparative ease what others have done with exceeding difficulty. We must, however, emphasize the word "comparative," for Mr. Forrest's labour has been great, difficult, and dangerous, and only surpassing judgment and energy could have carried him safely through it.

Mr. Forrest is a young Western Australian employed in the Government Survey Department. He is proud of his country, and we judge that an ardent patriotism has had something to do with his work and with his success. His first expedition, in 1869, was in search of the remains of the ill-fated Leichardt, which, from the statements of some natives, there seemed a probability of finding. The Government of Western Australia appointed Mr. Forrest in charge of an expedition into the interior for the purpose of ascertaining the truth of the statements made by the natives, and, if possible, to bring back the remains. He began the journey on the 15th April in that year, with five persons accompanying him, two of whom were native blacks. The provisions, afterwards added to, consisted of

* *Explorations in Australia.* By JOHN FORREST, F.R.G.S. (Sampson Low, Marston, Low, and Searle,

800lbs. of flour, 270lbs. of pork, 135lbs. of sugar, and 17lbs. of tea, the daily allowance being a pound and half of flour, half a pound of pork, a quarter of a pound of sugar, and half an ounce of tea per man. The journey was, for the most part, into an unexplored country, and, as almost everywhere in the Australian interior, great difficulty was often experienced in finding water. They had, however, encouragement to proceed, for they met, twenty days after starting, with a party of nine natives who made the most circumstantial statement as to the locality of the supposed remains. Others subsequently confirmed this, but Mr. Forrest did not know natives then as well as he has since learned to know them. The party, therefore, went on in faith; explored thoroughly the district where the remains were said to be, and, as is too well known, found that they had been utterly deceived. The journey, however, was not without its compensation. A large extent of country was traversed, named, and mapped out. There are several amusing anecdotes relating to this journey; what, however, seems amusing now must have been far otherwise then—viz., the travellers' tales of the natives. Mr. Forrest found that the natives will invariably "say anything they imagine will please." This journey, computed at about 2,000 miles, occupied 113 days, and Mr. Forrest brought the whole expedition back unharmed.

A great idea suggested itself to Mr. Forrest after this. It was that an attempt should be made to reach Adelaide by the South Coast, taking substantially the road that had been traversed by Eyre in his wonderful journey, and that had been traversed by Eyre alone. The sufferings of Eyre were in remembrance of all in Australia, but, nothing daunted, Forrest undertook to face such difficulties as might be found. He started with the same number as before, including, also, two native blacks. The expedition left Perth on March 30, 1870, and travelled for some time with ease, making first for Port Eucla, where, if possible, a Government ship was to meet them. The author's journal is full of detailed descriptions of daily experiences, but, as might be expected, does not offer, excepting in a few instances, anything of remarkable interest. It shows a dogged determination to get on, and at the end of seven weeks the journey to Israelite Bay was accomplished. Here the ship was met, and we have the following:—

On the 24th of May we determined to celebrate the Queen's birthday. All hands from the Adur came ashore, and I drew them up in line under the Union Jack, which was duly hoisted near the camp. We presented arms; sang "God Save the Queen" vigorously, and fired a salute of twenty-one guns, finishing with three cheers. I venture to record that our vocal efforts were as sincerely and heartily made in the Australian wilderness as any which rang that day in any part of Her Majesty's wide dominions. We were all highly delighted—not only feeling that we had done our duty as loyal subjects, but other celebrations in more civilised places were forcibly recalled to memory.

After this the struggle for life began. Day after day, and no water, or next to none, with a fearful sun shining down on the heads of all. Soon, the horses had gone ninety-six hours with only two gallons each, but every now and then good pasture and good water were found. On June 23 the party came upon the resting place of Eyre, where he had been obliged to kill his horse for food. Eucla was, however, reached, and there the good schooner Adur was anchored and in waiting for them, and half, but the easier half, of the journey had been accomplished.

No time was lost in starting again. In a few days the old difficulty recurred. We meet with such extracts as this: "The horses have not had any water for two days"; then: "I have never seen horses in such a state before, and hope never to do so again; only skeletons, eyes sunk, nostrils dilated, and thoroughly exhausted." The ground traversed was mostly bare, with sandhills or prickly bush. By-and-by the party come upon the track of Mr. Mackie, who, five years before, had endeavoured to make the journey from east to west, but had been conquered by its difficulties and compelled to turn back. Day after day the journey was much the same, but at last the confines of the settled district of South Australia were reached, and the party met a police-trooper who had been despatched from Adelaide to find them. They had been out nearly five months. Their reception at Adelaide was, as may be supposed, enthusiastic, and they reached Perth on September 27, having been absent 182 days. The result of this journey was the discovery of large but isolated tracts of country suitable for settlement—which are now occupied by the advanced army of sheep farmers.

Mr. Forrest was, however, not yet satisfied. In 1874, at his own proposal, he was once more placed in command of an expedition to strike into the interior of Western Australia, and

reach the interior and farthest settlements of South Australia, going through the great inland desert. He started on this journey, equipped as usual, in March, 1874. Colonel Warburton, whose work was reviewed in these columns some months since, had attempted this journey with the aid of camels, and after fearful sufferings and loss of life, had just managed to succeed in accomplishing it from east to west, but when Mr. Forrest started, Colonel Warburton had not arrived at Perth, although it was known that he had entered Western Australia. Mr. Forrest, therefore, had no experience to guide him. The main characteristics of this journey are similar to those of the others, excepting that longer, greater, and more frequent privation had to be endured. All through, the country was named and mapped out, and observations taken. Much of it is mere "spinifex"—barren and worthless desert. Sometimes the route had to be retraced for water. The Government instructions were, to make friends of the natives, and only three times, through all his journeys, were there hostile encounters. The first is narrated as follows: the date is June 1:—

I was surprised to hear natives' voices, and, looking towards the hill, I saw from forty to sixty natives running towards the camp, all plumed up and armed with spears and shields. I was cool, and told Sweeney to bring out the revolvers; descended from the tree and got my gun and coo-eyed to Pierre and Kennedy, who came running. By this time they were within sixty yards, and halted. One advanced to meet me and stood twenty yards off; I made friendly signs; he did not appear very hostile. All at once one from behind (probably a chief) came rushing forward, and made many feints to throw spears. He went through many manœuvres, and gave a signal, when the whole number made a rush towards us, yelling and shouting, with their spears shipped. When within thirty yards I gave the word to fire; we all fired as one man, only one report being heard. I think the natives got a few shots, but they all ran up the hill and there stood, talking and baranguing and appearing very angry. We re-loaded our guns, and got everything ready for a second attack, which I was sure they would make. We were not long left in suspense. They all descended from the hill and came on slowly towards us. When they were about 150 yards off I fired my rifle, and we saw one of them fall, but he got up again and was assisted away. On examining the spot we found the ball had cut in two the two spears he was carrying; he also dropped his wommers, which was covered with blood. We could follow the blood-drops for a long way over the stones. I am afraid he got a severe wound. My brother and Windich being away we were short-handed. The natives seem determined to take our lives, and therefore I shall not hesitate to fire on them should they attack us again. I thus decide and write in all humanity, considering it a necessity, as the only way of saving our lives. I write this at four p.m., just after the occurrence, so that should anything happen to us, my brother will know how and when it occurred.—5 p.m. The natives appear to have made off. We intend sleeping in the thicket close to camp, and keeping a strict watch, so as to be ready for them should they return to the attack this evening. At 7.30 my brother and Windich returned, and were surprised to hear of our adventure. They had been over fifty miles from camp E.S.E., and had passed over some good feeding country, but had not found a drop of water. They and their horses had been over thirty hours without water.

This attack, happily, was not resumed. Afterwards we have alternations of "spinifex" and pasture, but mostly of the former. In the beginning of July the situation was desperate. Mr. Forrest had gone on ahead to find water,—

Spinifex everywhere; it is a most fearful country. We cannot proceed farther in this direction, and must return and meet the party, which I hope to do tomorrow night. We can only crawl along, having to walk and lead the horses, or at least drag them. The party have been following us, only getting a little water from gullies, and there is very little to fall back on for over fifty miles. I will leave what I intend doing until I meet them. I am nearly knocked up again to-night; my boots have hurt my feet, but I am not yet disheartened.

4th.—We travelled back towards the party, keeping a little to the west of our outward track; and after going five miles found some water in clay-holes, sufficient to last the party about one night. Two of our horses being knocked up, I made up my mind to let the party meet us here, although I scarcely know what to do when they do arrive. To go forward looks very unpromising, and to retreat we have quite seventy miles with scarcely any water and no feed at all. The prospect is very cheerless, and what I shall do depends on the state of the horses when they reach here. It is very discouraging to have to retreat, as Mr. Gosse's farthest point west is only 200 miles from us. We finished all our rations this morning, and we have been hunting for game ever since twelve o'clock, and managed to get a wurrung and an opossum, the only living creatures seen, and which Windich was fortunate to capture.

Next morning, without breakfast, a retreat

of severity miles began, and a previous encampment, with water, reached. Then a flying trip was sent out, and water found. The course was resumed. Most of the country was still

"spinifex," but with breaks. Once more the situation was desperate. This was in August:—

I now began to be much troubled about our position, although I did not communicate my fears to any but my brother. We felt confident we could return if the worst came, although we were over 1,000 miles from the settled districts of Western Australia. The water at our camp was fast drying up, and would not last more than a fortnight. The next water was sixty miles back, and there seemed no probability of getting eastward. I knew we were now in the very country that

had driven Mr. Gosse back. I have since found it did the same for Mr. Gilea. No time was to be lost. I was determined to make the best use of it if only the water would last, and to keep on searching. (Even now, months after the time, sitting down writing this journal, I cannot but recall my feelings of anxiety at this camp.) Just when the goal of my ambition and my hopes for years past was almost within reach, it appeared that I might not even now be able to grasp it. The thought of having to return, however, brought every feeling of energy and determination to my rescue, and I felt that with God's help, I would even now succeed. I gave instructions to allow the party, so that the stores should last at least four months, and made every preparation for a last desperate struggle.

The struggle was made, and at the end of several days the party came upon good tracks. Then, day after day, the monotonous journey, with horses dying and rations declining. One more sketch of the natives:—

The natives met to-day were all circumcised; they had long hair and beards, which were all clotted and in strands. The strands were covered with filth and dirt for six inches from the end, and looked like greased rope; it was as hard as rope, and dangled about their necks, looking most disgustingly filthy. The men were generally fine-looking fellows. The natives are very numerous in this country, as fires and camps are seen in many places, besides well-beaten tracks. Pierre dropped his powder-flask, and one of them picked it up and gave it to him. They were very friendly and pleased, and I think, after the first surprise was over, only a few were hostile. They were much amused at my watch ticking, and all wanted to put their ears to hear it.

On September 27 this courageous party at last reached the telegraph line between Adelaide and Port Darwin, the sight of which was greeted with enthusiastic cheers. Some days afterwards they reached the first cattle station, from whence telegrams were sent, and where congratulations were received. This time their reception in South Australia was such as a King might have envied. They were feted throughout the remainder of the route. At Adelaide the whole population turned out to give them a welcome as they passed through the streets in their travelling order to the Governor's residence, where an official welcome was given to them. They reached Perth in December, having been absent nine months, every member of the party in good health.

These extraordinary journeys have done much to open up the interior of Australia, and have conferred great and lasting public benefits upon the people. And how much, does the reader suppose, was awarded to Mr. Forrest? For the first journey he received 50%; for the second journey, 75%; but nothing is said of the last.

Mr. Forrest is a modest as well as an able narrator, and his work is one of the most intense interest.

THE MARCH PERIODICALS.

(Second Notice.)

We deal elsewhere with Mr. Dale's article in the *Fornightly*, on "the Disestablishment movement," an article which takes the lead not only in that magazine, but in the whole periodical literature of the month. After this the most important political article is that on "The Catholic Peril in America," by Francis E. Abbott. The English public have been much interested in the new policy announced by President Grant on ecclesiastical and educational affairs. It was well known that his decisive utterances on this subject had been inspired by the alarm of a very considerable party in the States at the undue influence exerted, especially in New York, by the Roman Church. But few probably were aware how serious was the ground for apprehension. The information given in this paper will certainly excite considerable astonishment. Take this one fact for instance. The aggregate wealth of the United States increased in the ten years from 1850 to 1860 at the rate of 125 per cent. The increase of the wealth of the Roman Church during the same period, was 180 per cent. Again between 1860 and 1870 the national wealth increased 86 per cent. and that of the Catholic Church 128 per cent. If the comparison be made with other religious bodies the results are equally remarkable. Between 1850 and 1870, "the Methodists, whose astonishing growth is the standing boast of the Evangelical Protestants of this country," made a gain of 371 per cent. in the value of their Church property. But the Catholics made in the same time a gain of 558 per cent. Still farther, the increase of Protestant church accommodation between 1860 and 1870 was eleven per cent, while that of Catholic Church accommodation during the same period was 42 per cent. Such figures are not a little startling; and they will probably cause much exultation to those Evangelical Anglicans who believe that the inevitable fate of a nation without a Church Establishment, is to be swallowed whole by the Papacy. We are glad to find, however, that it is quite possible to account for this enormous growth of Romanism, without the

hypothesis of any extensive proselytism. The fact is, there has been a disproportionately large immigration of Catholics; Ireland alone sending two millions in the last forty years. When this number is added to that of the immigrants from other Roman Catholic countries of Europe, the Catholics themselves believe that the increase is more than accounted for; nay, they complain that their numbers are many millions smaller than they should be, if the children of immigrants, had adhered to the faith of their fathers; and they lament bitterly the inveterate habit of defection which robs them of their proper strength. Our Evangelical friends, therefore, will, we fear, lose the advantage of a very inviting argument. But whatever may be the causes of the increase of Catholics, certain it is that they talk of electing the President from amongst themselves by the end of this century. Meanwhile, as is their custom on this side the Atlantic, they make an unscrupulous use of the political value of their votes to evenly balanced parties. By such means nearly a million and a-half of dollars has been dishonestly obtained from public funds to endow their sectarian institutions in New York. And now they seem resolved to make a stand against the common school system, and to insist on the introduction of the denominational principle. The obvious policy of the Americans is to meet this movement as President Grant proposes to do, by completely secularising national instruction, and throwing upon the churches all responsibility for Bible teaching. But, unfortunately, there are many Protestants in America, just as there are in England, who do not understand the real significance of their own principles. Borrowing an incongruous rag of spiritual domination from Papists, they insist upon committing the whole nation by law, to religious professions, in which all do not concur, and which can have no meaning except as resulting from the spontaneous religious life of each successive generation. These good people protest, just as our own denominationalists do against leaving the churches to do their own work. Many of them go farther, and would propose a constitutional amendment exhibiting the ghost of a national faith. Here, then, is the real Roman Catholic peril. Against united Protestantism Rome would have no chance. But it is precisely the prejudices engendered by English traditions of Church Establishment, which are throwing Protestants into the arms of their Papistical opponents, and thus constituting a motley but most dangerous political party. The issue of the struggle will be watched with universal interest, and on our part with great confidence. Other articles which may be mentioned are, "A National Training to Arms," by Sir H. Havelock; and a criticism by the editor on M. Taine's new work.

In the *Contemporary Review* theology and metaphysics make a more brilliant show than politics. Mr. Martineau's concluding paper on "Modern Materialism" requires considerable study to follow its argument, but it is assuredly well worth it. That Mr. Martineau is in the main right we can have no doubt, but we are at a loss sometimes to discern the precise issue between him and his opponents, and we are led occasionally to suspect that they mean the same thing though using different language. The grandest passage in this really magnificent article appears distinctly suggestive of Pantheism; but that may be owing to a misapprehension on our part. Mr. Matthew Arnold continues his discussion of Bishop Butler and the *Zeitgeist*, and concludes that the two spirits are wholly and hopelessly at variance. True, Bishop Butler was quite right in insisting upon the immortality of religion. In this the *Zeitgeist* entirely agrees with him. But, on the other hand, Bishop Butler was utterly mistaken in his religious opinions, and exceedingly misguided in the arguments by which he hoped to support them. We find ourselves more in accord with the Rev. Mark Pattison's criticisms of "The Religion of Positivism." We think he shows very clearly that to apply the word religion to any system which excludes an object of worship, supreme in the sense of having no Being beyond or above it, is an unjustifiable misuse of terms. It is with a melancholy feeling that we turn to Mr. Gladstone's "Homology." For aught we know, the work of which this article is a specimen would be creditable to a public schoolmaster, or even to a college Fellow with nothing else to do. But that the genius of Mr. Gladstone, surely a Divine gift to the human race, should be occupied in counting up the "titles," "the epithets," and "the attributes or regular functions" of Apollo, does appear to us, if we must speak plainly, a very sad waste both of intellectual powers and valuable life.

Fraser is weighty with weighty matter. The paper on "Great Britain and the Colonies" should be widely read. The writer thinks that there is a real probability of separation, and he says, with bitter truth: "But let separation come when it may, it seems as certain as any deduction from human nature and experience can be that England will only become distinctly conscious of the value of the colonies when they cease to be." "Armenian Folk Songs" is new and curious, and so is the "Tour in Lapland, 1875." Ah, how long will bed, supper, and breakfast be possible there, for three persons, for eight shillings? Why, this article will raise the price next year! Next we have papers on the "Education of Barristers" and on English prisons, both showing special knowledge and high practical tendency. Some of the "Maxims and Reflections" from Göethe are of course very good—they could hardly be otherwise—but we should have fancied that a richer selection might have been made. Next comes an "Autumn in Western France," "Local Taxation," an admirable article on Francis Deck, and another on Army Recruiting—still for strengthening the army.

Scribner's Monthly was never better than it is. If Hartford College carries out the plan of its new buildings, as given here, it will eclipse any similar English institution. The "Child Garden" is new and ingenious, but working for play doesn't pay. How thoroughly Americans are looking at the pre-revolutionary period as old America may be seen from Truro Parish, as well as several other papers that have appeared in this journal. We take it as a sign of the increase of culture. "Honoré Balzac" is a critical paper, splendidly illustrated: in fact, there are no illustrations in any English magazine so effective as those we find here. Then we have papers on Wilson (the Ornithologist) and Charles Lamb, with the fresh treatment of an American tourist, a continuation of Jules Verne's tale (the delight of boys), and the two tales with the admirable Notes.

BRIEF NOTICES.

The History of Christianity. By E. U. BOUZIQUE. Translated from the French by JOHN R. BEARD, D.D. (Williams and Norgate.) We have received the three volumes of this history, a work written certainly with remarkable knowledge and ability, and often with eloquence. It brings into prominence such facts as favour the Unitarian theology. It is especially deficient in two points, first in regard to the early Church, and secondly in regard to later ecclesiastical history. It abounds in both these sections, as much in the omission of fact as in fact; the later history is especially meagre, and the work is altogether wanting in proportion. At the same time any student of ecclesiastical history will do well to consult it, for it brings into prominence some matters which more orthodox historians have comparatively ignored. This is its especial value.

Health in the House. Twenty-five Lectures on Elementary Physiology in its application to the daily wants of man and animals, delivered to the wives and children of working men in Leeds and Saltaire. By CATHERINE W. BUCKTON, member of the Leeds School Board. Sixth edition. Revised throughout. (Longmans and Co.) We are extremely pleased to see this sixth edition of Mrs. Buckton's colloquial but most valuable lectures. Our readers will remember that we spoke of them in the highest terms on the appearance of an earlier edition. They cannot fail to exercise a wide and most beneficent influence. The style is admirably adapted to its purpose, and we sincerely hope that within a short period, from this date, as has elapsed since the first issue, another six editions may have been sold. It is, in the very strictest sense, a book for the times and for working people.

MR. GLADSTONE ON DISESTABLISHMENT.—Mr. Gladstone was lately requested by Mr. G. Mitchell, "One from the Plough," to present petitions praying for the Disestablishment of the Church, and to attend a great gathering of agricultural labourers at Yeovil on Whit-Monday. In reply, the right hon. gentleman says that, while heartily favourable to the political enfranchisement of the labourer, he does not now attend any public assemblies, except in cases with which he has some especial connection. He has no objection to present the petitions forwarded by Mr. Mitchell, which do no more than pray for the Disestablishment of the Church, although he cannot promise concurrence in their prayer; but returns those denouncing the Establishment as "idolatrous," and praying that "the arrogant Popish priests of the Anglican Church may no longer use Governmental powers for persecution and insult." It is too late this week for us to insert the correspondence in full,

Cleanings.

"Well, my young gentleman, and how do you like your hair cut?"—"Oh, like papa's, please—with a little round hole at the top."

The kingdom of Burmah is at last to have a journal. The king himself is to be the chief editor and proprietor, and the royal penman threatens with the penalty of death all his subjects who will not subscribe to his paper. The method is certainly novel in the way of "working up" a circulation.

A romantic young lady fell into a river, and was likely to be drowned, but a preserver accidentally appeared, and she was conveyed in a state of insensibility to her home. When she came to herself she declared she would marry the saver of her life. "Impossible," said her father. "Is he already married, then?" inquired she. "No." "Is he not the young man who lives in our neighbourhood?" "No; it is a Newfoundland dog."

The Tettenhall College sent up for the Cambridge local examinations last December twenty-six boys, of whom twenty-one passed—eight of them in honours. The names of the successful candidates are as follows:—Seniora.—First class: Allan Young, London, satisfied the examiners; H. Greenway, Plymouth. Juniors.—First class: W. H. Bidlake, Leicester. Second class: A. Ll. Brown, Birmingham. Third class: G. G. Barker, Liverpool; F. Hatton, Neachley; J. P. Halliwell, Over Darwen; H. E. Lockhart, Blackheath; T. Rollason, Birmingham, satisfied the examiners; T. A. Brown, Birmingham; W. C. Checkley, Walsall; J. Gough, Wolverhampton; H. G. Guinness, London; W. H. Jones, Wolverhampton; B. T. James, Alvechurch; W. J. Kershaw, Birmingham; J. F. Lamb, Manchester; H. H. Lankester, Leicester; F. L. W. Simon, Birmingham; R. F. B. Smyth, Ireland; F. L. Sugden, Leek. Altogether eleven marks of distinction were obtained.

FRUIT PROSPECTS.—The prospects of a good fruit crop are at present very satisfactory, the trees being full of flower-buds. Equally important, too, is the fact that we may now expect a somewhat late season of flowering, which, in our fickle climate, is a circumstance much to be desired.—*Garden*.

A NATURAL REFLECTION.—A low phæton, driven by an elegantly-attired lady, and with a trim and neatly-dressed coloured boy perched on the seat behind, was passing through the streets of New York, when it was espied by an old negro woman. "Bress de Lord," she exclaimed, raising her hands as she spoke, "I never 'specte to see dat. Wonder what dat cullid young gemmen pays dat young white 'oman fur drivin' dat kerridge? I know'd it come, but never 'specte to lib to see it."

THE M.P. AND THE MANGLE.—A story having gone the rounds of the papers about Sir Gilbert Greenall, the member for Warrington, when canvassing in one of his election contests, having turned the mangle for a woman, while she pleaded with her husband to give the baronet his vote, Sir Gilbert, at the concluding congratulatory tea-party at Warrington on Friday night, gave the true version of the story. He said: "You will remember a slight incident about a mangle. (Laughter.) I have turned a mangle many a time, and it was a very tiny house I turned the mangle in. So small was it that there was myself, a baby, the wife and the husband, and I firmly believe if a cat and parrot had been introduced, it would have made it a very tight place. (Laughter.) I mention the circumstances because I was telling you that Her Majesty's Government had passed a measure for providing more commodious houses for the working classes, which I hope you will enjoy at a very moderate rental. I went into a house where a woman was turning the mangle, and I said, 'Let me turn the mangle.' (Laughter.) I said to the woman, 'You talk to your husband and ask him to give me his vote, and I will turn the mangle for you while you do so.' (Laughter.) Well, she talked to her husband, and I got the vote. (Cheers.) All I can say is that if my life is spared, and a contest arises, I hope there is not a woman with a good mangle and a good husband who won't secure me her husband's vote." (Cheers.)—*Manchester Examiner*.

A COSTLY NOTE.—There is a curious anecdote, and one illustrating the cost at which those surprising high notes, always so dear to the public, are sometimes produced, in relation to Rubini's connection with La Scala of Milan. Pacini's opera, *Il Talismano*, was put upon the stage during the spring season of 1829, and Rubini, as the hero, made his entry with a recitative in which a phrase occurred where the high B flat was suddenly attacked and sustained, to the enormous delight of the audience, who invariably made the house resound with cries of *un'altra volta! un'altra volta!* Seven times was the B flat given and repeated with success; but on the eighth evening, when the great tenor came forward, and, casting up his eyes, drew a long breath preparatory to striking the note, not a sound followed!—his voice had failed him. The audience encouraged him with sympathetic cheers to a second attempt, and, making a tremendous muscular effort, he threw out a blast clear and pure as ever was silver trumpet. The public enthusiasm knew no bounds; but, in the moment of the exertion, the singer had experienced the sensation of something violently snapping in his chest; and when the scene was over—for, borne up by excitement, he went through it as though nothing had happened—he sent for the surgeon of the theatre, who discovered that he had broken his clavicle. He asked how long it would take to mend,

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The Directors of the Eastern Telegraph Company (Limited) are prepared to receive subscriptions, at par, for the unallotted portion of £700,000 Six per Cent. First Preference Share capital, in 70,000 shares of £10 each, authorised by special resolutions of 18th and 30th December, 1875, and of which a large part has been taken up by the ordinary shareholders pro rata in accordance with the terms of issue.

The Ordinary Share Capital of the Company is £3,697,000, and the present issue of Preference Shares will rank for dividend at the rate of 6 per cent. per annum in priority to the whole of this amount, and to any future issues.

The outstanding Debenture capital amounts to £232,000.

The Preference dividend (after completion of the payments on the shares) will be payable quarterly by warrants forwarded to the registered addresses of the shareholders. The dividend is not contingent upon the divisible profits of each year being sufficient for the purpose, but any possible deficiency will be paid out of the revenue of subsequent years.

The amount of the new capital now being issued is required for the duplication of the Company's Red Sea and Indian Ocean Cables (Suez to Bombay), for which a contract has been made with the Telegraph Construction and Maintenance Company (Limited). The new line between Suez and Aden is to be laid by 1st November next, and the Aden-Bombay Section by 1st March, 1877.

The Company's lines comprise the cables and property formerly of the Anglo-Mediterranean, Falmouth, Gibraltar, and Malta, Marseilles, Algiers, and Malta, and British-Indian Submarine Telegraph Companies (all now amalgamated into the Eastern Telegraph Company), and consist of duplicate lines from England to Portugal, Gibraltar, Malta, and Alexandria, land lines through Egypt, and a line of cable (now to be duplicated) from Suez to Aden and Bombay, with an alternative route by exclusive wires from London, through France to Marseilles, Algiers, and Malta, and a series of cables from Italy, through the Levant to Turkey and Egypt.

The Company has special arrangements for through working and mutual exchange of traffic with the Brazilian Submarine Telegraph Company and with the Eastern Extension Australasia and China Telegraph Company, whose cables extend from India to China, Australia, and New Zealand.

The net revenue of the Company for the financial year ending 30th September, 1874, after paying all charges and interest on the Debenture Debt, was £229,685, and for the year ending 30th September, 1875, £242,761.

As the total amount of interest on the £700,000 Preference Shares is £42,000 a year, there will be a margin of £200,000 beyond this sum, assuming that the net revenue for the current year does not exceed that of 1875.

The dividends paid on the ordinary share capital since the formation of the Company in 1872 have never been less than 5 per cent. per annum.

It will be seen that the revenue of the Company does not depend upon a single line, or upon the traffic of one particular locality, and having regard to the steady growth of telegraphic business, it can scarcely be doubted that the Company's income will be largely increased in future years, as it will be more effectually secured by the laying of the cables now under contract.

The Directors propose to pay quarterly dividends on account to the Ordinary Shareholders as heretofore.

The holders of Preference Shares will be entitled to attend all general meetings of the Company, but not to vote thereat.

The payments on the shares now offered for subscription will be as follows:—

On application £1 per share.
On allotment 1 per share.
On June 1st 2 per share.

Further payments will not be required at shorter intervals than two months, and notice will be given when the remaining calls are to be paid.

Subscribers will have the option of paying up in full on allotment, or on the 1st of June, and the full dividend will run upon the amounts from time to time paid up.

Interest at the rate of 8 per cent. per annum will be chargeable upon any instalments in arrear, and the allotment will be liable to cancellation and the payments made thereon to forfeiture in the event of any instalment not being duly paid.

Where no allotment is made, the deposit will be returned in full, and if a smaller number of shares is allotted than was applied for, the surplus of the deposit will be applicable to the payment of the amount due on allotment.

Applications for shares must be made in the form annexed to the prospectus, and lodged, with the deposit of £1 per share, with Messrs. Glyn, Mills, Currie, and Co., 67, Lombard-street.

Prospectuses and forms of application for shares may be obtained from the Secretary.

Copies of the Memorandum and Articles of Association of the Company, and the special resolutions authorising the issue, can be inspected at the offices of the Company, or of Messrs. Bircham and Co., No. 60, Threadneedle-street.

London, 3rd March, 1876.

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ALFRED LENCH SAUL, Secretary.

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